NOLENS VOLENS:

OR,

You ſhall make LATIN whether you will or no;

Containing the Plaineſt

DIRECTIONS

That have yet been given on that Subject.

TOGETHER WITH

The Youths Viſible Bible:

BEING AN

ALPHABETICAL COLLECTION (from the whole Bible) of ſuch General Heads as were judg'd moſt capable of HIEROGLYPHICKS.

Illuſtrated (with great Variety) in

Four and Twenty Copper Plates;

With the Rude Tranſlation oppoſite, for the Exerciſe of thoſe that begin to make Latin.

The Third Edition.

Pref. Gram. Reg.

Therefore it is not amiſs, if one ſeeing by tryal an eaſier and readier way than the common ſort of Teachers do, would ſay what he hath proved, and for the commodity allowed; that others not knowing the ſame, might by experience prove the like, &c.

LONDON, Printed by *J. R.* for *T. Baſſet*, and *J. Brome*, 1682.

Printed for T. Baſſett and H. Brome, 1677

If to the Tongue of Tongues thou haſt a mind,
If to the beſt of Bookes thou art Inclin'd,
Make this thy way, which pleaſant is and plain
Affects the Eye and Heart, Inſtructs the Brain.

E. C.

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To the
READER.

I Do not intend by this Method of mine to exclude any other, much leſs the Uſe of the Royal Grammar: (For who that is Sworn and Licenſed, can diſpence with his Conſcience in this particulur?) but in conjunction therewith I lend my helping Hand, to make the Way as plain as poſſible I can. The Principle I go upon, is that moſt Rational One of SYNCRISIS; that is, Comparing of one Language with another. And I call it Rational, becauſe it is moſt Natural. For we ſee by Experience that children will take this way, whether they are inſtructed in't

or no. And those of us that speak Latin never so well, do first translate our thoughts within our selves, and then pronounce them, and that in such a measure of fluentness as is proportionable to our practice. In reason therefore and in order unto that Translation Mental, I think we should begin with this which is (as one says) Atramental, or with Pen and Ink. This little Treatise may prove advantageous to the greatest Schools; however it was at first design'd for the Benefit of such Apprentices, and other private persons as I saw had a mind to Learn the Tongue at home; or at least to Recollect what they had in a manner quite Forgotten: and my own Experience assures me, that it will not fail our Expectation.

As for the other Treatise following this, the Usefulness thereof cannot be questioned by any one that knows with what success the PROVERBS (and other Things) have for several Impressions been already entertain'd, and what Preparations of the same Kind

are still Endeavouring by Able and Experienced Masters.

The Method in this is the same as in the rest, saving that Verbs are sometimes put in the Infinitive Mood, to distinguish the Conjugation, and save the labour of searching the Dictionary. The Nouns are put in the Nominative Case, except now and then, where the Phrases would have made the Translation over-difficult. The Matter is such as is most agreeable to CHRISTIAN SCHOOLS: And being adorned with such variety of Pleasant Emblems, it must needs be so much the more delightful to the younger Sort. For the main Design of it is (according to HORACE's Didacticks) *to present you both with Profit and Pleasure in a Dish.*

But the chiefest thing it pretends to above the rest, is, the having so plain and profitable an INTRODUCTION *prefixt: whereas they still propose Mr.* WASE's *Grammar* (*or some such thing*) *to go before; here you*

To the Reader.

you do not only Enter your self, but also find Directions for the perfecting of you in Making, and (by consequence) in Speaking Latin.

These Observations will also assist you much, in giving of apposite English to your Latin, which is a thing of greater moment than many apprehend. And therefore I intend a more Particular Discourse upon that Subject, if God grant Life and Opportunity to

Your Friend and Servant,

ELISHA COLES.

Nolens

Nolens Volens:

Or,

You shall make Latin, &c.

PART I.

IN English there are nine sorts of Words, or Nine Parts of Speech, *viz.* An Article, A Noun, A Pronoun, A Verb, A Participle, An Adverb, A Conjunction, A Prepofition, An Interjection. *The Parts of Speech.*

The Articles are, *A, An, The.*

But in the Latin Speech there are but Eight *viz.* A Noun, A Pronoun, A Verb, *&c.* So that there is no Latin for the English Articles *A* and *The*, as an Article, *Articulus*; A Noun, *Nomen*; The Pronoun, *Pronomen*; The Verb, *Verbum*, &c. *A Noun.*

Nomen, which is Latin for a Noun, signifies also a Name; because a Noun is the Name of any thing; as a Hand, *Manus*; An House, *Domus*; A Master, *Magister*, *&c.* And the name of every thing in the world is a Noun. *A Pronoun.*

Pro signifies *For*, and the Pronouns are those little words that are used for the Nouns; or instead of repeating the Nouns, as, I, *Ego*; Thou, *Tu*; He, *Ille*; We, *Nos*; Ye, *Vos*; They, *Illi*.

Illi. Take notice, that we never use the word *Thou*, but in case of great familiarity or contempt; so that, when we say *You*, to any One body, it is the same as *Thou*, and must be made in Latin by *Tu*; but when we say, *You* to more than One, it is the same as *Ye*, and must be made by *Vos*.

A Verb. *Verbum* is Latin for a Verb, and a Word; because a Verb is the principal word of all, and signifies to do something; as, to teach, *docére*; to speak, *loqui*, &c.

A Participle. A Participle hath its name from participating or taking part with two other parts of Speech: for the termination is like the Noun's, and the signification like the Verb's.

It comes from a Verb by putting *-ing*, *-ed*, or *-en* to it, as from *amare*, to love, comes *amans*, loving, *amatus*, loved; and from *frango* to break, comes *frangens* breaking, *fractus* broken. But *-ed*, and *-en*, are commonly shortned into one single *d*, *t*, or *n*; as, from *legere* to read, comes *lectus* read (or rather readd) for readed; from *docere* to teach, comes *doctus* taught, or teached; from *occidere* to slay, comes *occisus* slain, for slayen. And there are two sorts more in Latin, which we have not in English, as *amaturus* about to love, and *amandus* to be loved.

Numbers. These four (Noun, Pronoun, Verb, Participle) are the chiefest words in Latin, and they have each of them two Numbers, the Singular and the Plural. The Singular Number speaks but of one, as *Magister* a Master, *ille* he, *docet* teaches, *sedens* sitting: the Plural Number speaks of more than one, as *Magistri* Masters, *illi* they, *docent* teach, *sedentes* sitting, or as they sit.

The

The Nouns in Engliſh make the Plural Number end in *s*, and ſometime in *n*; as, one Houſe, two Houſes, or Houſen, *&c.*

The Verbs (on the contrary) make the Singular only end in *s* for *eth*, as, he loves, or loveth, they love. So that, if you ſhould at any time doubt whether the Noun be ſingular or Plural, you may know it by conſidering the ending of the Verb; as, *Sing.* Man loves, *Plur.* Men love, *&c.*

All regular Verbs in Engliſh, (when we ſpeak of the preſent time) are like this. *Perſons.*

Sing. I love, thou loveſt, he or ſhe loves, loveth, or doth love. *Plur.* We love, ye or you love, they love.

Moſt of the Verbs in Latin (when we ſpeak likewiſe of the preſent time) are like one of theſe four: *amáre* to love, *docére* to teach, *légere* to read, or *audíre* to hear.

	1	2	3		1	2	3
Sing.	*amo*,	*amas*,	*amat*,	Plur.	*amámus*,	*amátis*,	*amant.*
	Doceo,	*doces*,	*docet*,		*docémus*,	*docétis*,	*docent.*
	Lego,	*legis*,	*legit*,		*légimus*,	*égitis*,	*legunt.*
	Audio,	*audis*,	*audit*,		*Audímus*,	*auditis*,	*audiunt.*

Theſe are called the four Conjugations, and and in every one you ſee ſix words at length, three for the Singular Number, and three for the Plural; and they anſwer thoſe three Perſons mentioned before: *Sing.* 1. I. 2. Thou, 3. He or She; *Plur.* 1. We, 2. Ye or You, 3. They.

In Engliſh the two firſt Perſons in both Numbers are always joyn'd with the ſame Perſons in the Verbs as *Sing.* 1. I love, 2. Thou loveſt; *Plur* 1. We love, 2. Ye love: but the

the Latin words are often left out, as, *Sing.* 1. *Amo.* 2. *Amas. Plur.* 1. *Amamus,* 2. *Amatis*; for 1. *Ego amo,* I love; 2. *Tu amas,* thou loveſt; *Plur.* 1. *Nos amamus,* we love; 2. *Vos amatis,* ye love. And thus they muſt always agree, whether they be ſet down or no.

But the third Perſon of the Verb belongs not only to that which anſwers it here, (*viz.* He or She in the Singular, and They in the Plural) but alſo to every other Noun in the world, number for number; becauſe every Noun is of the third Perſon.

I. *The Nominative Caſe before the Verb.*

And that's the meaning of this firſt General Rule for making of Latin, *A Verb Perſonal agrees with his Nominative Caſe in Number and Perſon*: as, *Sing.* I read, *Lego,* or *Ego lego*; Thou readeſt, *Legis,* or *Tu legis*; he reads, readeth, or doth read, *Legit,* or *Ille legit*; Who reads? *Quis legit?* The Maſter reads, *Præceptor legit*; The Scholar reads, *Diſcipulus legit*; or any thing elſe in the world, if it be but the Singular Number. And then in the Plural, We read, *Legimus,* or *Nos legimus*; Ye read, *Legitis,* or *Vos legitis*; They read, *Legunt,* or *Illi legunt*: The Maſters read, *Præceptores legunt*: The Scholars read, *Diſcipuli legunt*; and ſtill *legunt,* for all Nouns whatſoever of the Plural Number.

Now make theſe Verbs (in the following Examples) agree with their Nominative Caſe.

I ſwim, [Nare]		*We ſwim,*	
Thou ſwim'ſt,		*Ye ſwim,*	
He ſwims,		*They ſwim,*	
What / Quid	*ſwims?*	*Who* / Qui	*ſwim?*
Cork / Suber	*ſwims.*	*Fiſhes* / Piſces	*ſwim.*

I waſh. [Lavare]	*We waſh,*
Thou waſheſt,	*Ye waſh,*
He waſhes,	*They waſh,*
Who } *waſhes.*	*Who* } *Waſh.*
Quis }	Quinam }
Water } *waſhes?*	*Laundreſſes* } *Waſh.*
Aqua }	Lotrices }

He commands,	*She ſhines,*
Who commands?	*Who ſhines?*
The King com-	*The Moon ſhines?*
Rex jubére{*mands.*	Luna lucére.

He
Who
The Scrivener } *writes.*
Scriba ſcribere.

Power overcomes.
Vis vincere,
Mercy ſpares.
Miſericordia parcere.

The Conſcience knows,	*A Stranger comes;*
Conſcientia ſcire.	Advena venire.

Some Verbs in Latin have another kind of ending in every perſon, like one of theſe four, *Meditári* to meditate, *veréri* to fear, *labi* to ſlip, *experíri* to try. *Verbs Deponents.*

	I	Thou	He
Sing	*Méditor,*	*meditáris,*	*meditátur,*
	Véreor,	*veréris,*	*verétur,*
	Labor,	*láberis,*	*lábitur,*
	Experior,	*experíris,*	*experítur.*
	We	Ye	They
Plur.	*Meditámur,*	*meditámini,*	*meditántur.*
	Verémur.	*verémini*	*veréntur.*
	Labímur,	*labímini,*	*labuntur.*
	Experímur,	*experímini,*	*experiúntur.*

I pray,

Verbs Paſſive.

I pray,	*The Priſoners confeſs.*
Thou prayeſt,	Captivi confiteri.
He prays,	*The guilty ſuffers.*
Who prays?	Reus pati.
Paul prays.	*A Lapwing lies.*
Paulus precari,	Upupa mentiri.

Theſe laſt are called Verbs Deponent, and are not many: but there are many more of the very ſame ending and declining, which are derived from the other Verbs in *o.* and are called Verbs Paſſive; and from thence the way of forming all theſe Verbs in *or*, is called the Paſſive Voice, (as the way of forming thoſe in *o*, becauſe moſt of them are Active, is called the Active Voice.)

In Engliſh we have no Paſſive Voice at all, but inſtead thereof we joyn the Participle that ends in *d*, *t*, or *n*, with this Verb, *To be*, or *I am*, *e. g. Amári* to be loved, *Docéri* to be taught, *Legi* to be read, *Audíri* to be heard.

	I am	Thou art	He is	
Sing.	*Amor,*	*amáris,*	*amátur,*	loved.
	Dóceor,	*docéris,*	*docétur,*	taught.
	Legor	*légeris,*	*légitur,*	readd.
	Audior,	*audíris,*	*audítur*	heard.

	We are	Ye are	They are	
Plur.	*Amámur,*	*amámini,*	*amantur,*	loved.
	Docémur,	*docémini,*	*docéntur,*	taught.
	Légimur,	*legímini,*	*leguntur,*	readd.
	Audímur,	*audímini,*	*audiuntur,*	heard.

A Calf is killed,	Vitulus necari.
A wild beaſt is tamed,	Fera domari.
Cows are milked,	Vaccæ mulgéri.
Loſſes are lamented,	Damna lugéri.

A speech is spoken, } { Sermo dici.
A Cane is broken, } { Placenta frangi.

A Field is hedged, } { Ager sepiri.
Light is perceived, } { Lumen sentiri.

When this Verb, *I am, Thou art,* &c. is not joyned thus with a Participle, then it is made in Latin by *Sum, es,* &c. which (with his Compounds) hath a peculiar way of forming by himself: thus, *The Nominative case after the Verb.*

[*Ego,*] *sum,*	[*Tu*] *es,*	[*Ille*] *est.*
I am,	Thou art,	He is.
[*Nos*] *sumus,*	[*Vos*] *estis,*	[*Illi*] *sunt.*
We are,	Ye are,	They are.

But *Ego, Tu, Ille,* &c. are not so often left out now as they were before: and the word that follows is (like that which goes before) plainly set down (according to the number) in the first or Nominative Case, (as they call it) *e.g.*

I am a Man.		Homo.
Thou art a Mouse.		Mus.
He is a Bee.		Apicula.
Who is a Bee?	Quis?	
A Scholar is a Bee.	Scholaris.	
Books are Flowers.	Libri	Flores.
Wisdom is Honey.	Sapientia	Mel.
A Truant is a Drone.	Cessator	Fucus.
A Bird is a Ship.	Avis	Navis.
The Breast is the Prow.	Pectus	Prora.
The Belly is the Keel.	Venter	Carina.
The Wings are Sails.	Alæ	Vela.
The Tail is a Rudder.	Cauda	Gubernaculum.

The Nominative Case is also used after this Verb *Fieri,* to be made, to be done, to become or to becom'n. 'Tis declin'd like *Audio,* thus: *Fio* I am made, I become, or I am becom'n;

fis,

fis; thou art made, or becom'n: *fit*, he is made, &c. Pl. *Fimus, fitis, fiunt.*

I am made a Man,	*He is become a Bee.*
Thou art become a Mouse.	*Who becomes a Bee?*
He becomes a Youth.	*Who becomes a Youth?*
A Boy becomes a Youth.	Puer Adolescens.
A Youth becomes a Man.	Adolescens Vir.
A Man becomes an Old Man.	Vir Senex.
Old Men become Boys.	Senes Pueri.

Appellor, &c. The very same is to be done after these Verbs passive, *Appellari, vocari, nuncupari, dici,* to be called; *putari, existimari,* to be thought; *nominari,* to be named; *salutari,* to be saluted; *æstimari,* to be esteemed; *haberi*, to be accounted, *duci,* to be reckoned; and *videri,* to seem: *e.g.*

I am called a Man, Thou art called a Mouse, &c.

Thus you see that the Nominative Case cometh before the Verb, and answers to the Question [*Who,* or *What?*] and also that it follows several Verbs.

The Genitive Case. 2. Besides this Nominative Case, the Nouns in Latin have commonly five other Cases, that is several Changes of their endings (though not alway distinct from one another) which are called, *The Genitive, The Dative, The Accusative, The Vocative,* and *The Ablative.*

We have done with the Nominative, and we'll go over the other Five in order.

This Genitive in English has *an* or *es* added to the Nominative, or else it has the Prepositon *of* set before it; as, *The Master's Learning,* or *The Learning of the Master:* (that

Apostrophus

Apoſtrophus over the *s*, is to diſtinguiſh it from the Plural Number.)

But in Latin this Genitive has five terminations, For ſome Nouns end in *-æ* in the ſingular, and in *-arum* in the Plural, ſome in *-i* ſing. and *-orum* plur. ſome in *-is* ſing. and *-um*, or *-ium* plur. ſome in *-ûs* ſing. and *-uum* plur. ſome in *-ei* ſing. and *-erum* in the plural. And according to theſe terminations, they are ſaid to be of the firſt, ſecond, third, fourth, or fifth Declenſion.

This Genitive Caſe ſingular you'll find after the Nominative in any Latin Dictionary; all the difficulty is in the Genitive plural of the third Declenſion, which commonly ends in —*um*, but ſometimes in —*ium*; and that is either when the Nominative Caſe ſingular ends in two or three Conſonants, as *Urbs* a City, makes *Urbium* of Cities; or when there are no more ſyllables in the Genitive than were in the Nominative; as Nom. *Menſis*, Gen. *Menſis*, a Month, Plu. *Menſium*, of Months. This Rule for the preſent is exact enough.

Having thus found the Latin Genitive, that muſt anſwer the Engliſh Genitive which has uſually this ſign *Of* before it, or an *s* added, (as was ſaid before.)

And that's the meaning of that Rule in the Accidence, *The Genitive Caſe is known by this token* Of, &c. Take notice that the word which goes before this *Of*, muſt be a Noun: For there is another *of*, (after Verbs) which is the ſame as *from*, or *by*, and is not a token (or ſign) of the Genitive Caſe, but is made in Latin by *r* or *ab*; and another that is the ſame as *concerning*, which is made by *de*: but *of*,

after a Noun, is generally a ſign of the Genitive Caſe, Or, as it is in your Engliſh Rules, *When two Subſtantives come together, betokening divers things, the latter ſhall be the Genitive Caſe.* As,

The Mans Eloquence, or, *the Eloquence of the man.*
Who's Eloquence? or *The Eloquence of whom?*
Cicero's *Eloquence:* or *The Eloquence of* Cicero.
The King is the Father of the Country.
Rex ſum Pater Patria.
The Queen [Regina] *is the mother* [Mater] *of the Country.*
The Church [Eccleſia] *is the Mother of Chriſtians,* [Chriſtianus.]
The Univerſity [Academia] *is the Mother of Scholars.*
Peace [Pax] *is the Mother of Plenty* [Copia,] &c.
The love of Idleneſs is a fault.
Amor otium ſum vitium.
The love of Idleneſs is a blemiſh, [labes.]
The love of Idleneſs is the blemiſh of life, [vita.]
The love of Mony is the root of miſchief.
Amor nummus ſum radix malum.
The fear of the Lord is the beginning of wiſdom.
Timor Dominus ſum initium ſapientia.

This Genitive caſe is alſo uſed after theſe Verbs.

Memini, *Reminiſcor*, *Recordor*, I remember, *Obliviſcor* I forget, *Miſereor*, *miſereſco*, I pity, *Satago* I am buſie about, *Rerum mearum* my own affairs.

To find the Nominative plural.

I ſaid nothing before of the Nominatives plural, becauſe the Declenſions were not yet diſtinguiſh'd; but now you may be able to form them thus:

In the laſt Declenſion they are the very ſame as they were in the ſingular; in the firſt, ſecond,

ſecond, and fourth, they are the ſame as the Gen. ſingular: And in the third Declenſion, the termination *-is* in the Gen. ſing. is turn'd into *-es* in the Nom. plur.

Only remember that all Nouns of the Neuter Gender (which have an *n* ſet after them in the Dictionary) whether they be of the ſecond, third, or fourth Declenſion, (for of the firſt or fifth there are none) ſuch Nouns (I ſay) make the Nominative plural end in *-a*.

3. Sometimes *ad* and *pro* are Latin for *to* and *for*, as will be ſeen in the Prepoſitions, and ſometimes *to* is part of a Verb, as *amare* to love; but *to*, *unto* and *for*, before a Noun; are moſt commonly ſigns that the Latin word muſt be put in the Dative caſe. And that's the meaning of the next Rule: *The Dative caſe is known by this token* to, *and anſwereth to the Queſtion, To whom? or to what?* All manner of Verbs [or words [put acquiſitively, that is to ſay, with theſe tokens *to* or *for* after them, will have a Dative caſe. Or, as Mr. *Waſe* has it, *To and for* [*the uſe of another*] *are tokens of the Dative caſe.* *The Dative caſe.*

This Dative caſe may be found out by the five Declenſions, that is, the five ſorts of Genitive caſes ſpoken of before. For the firſt ends in *æ* in the ſing. (as the Genitive did) and *-is* in the plur. the ſecond ends in *-o* ſing. and *-is* plur. the third ends in *-i* ſing. and *-ibus* plur. the fourth ends in *—ui* ſing. and *--ibus* plur. the fifth in *-ei* ſing. and *-ebus* in the plur. There is no difficulty here, ſave that inſtead of *-is* in the firſt Declenſion, there's two or three words that end in *-abus*? as *Filia*, *Nata*, a Daughter; *Dea*, a Goddeſs; *Mula*, a She-Mule; *Equa*, a Mare; *Liberta*, a

Freed Woman; *Anima*, a Soul; *Aſina*, a She-Aſs; *Domina*, a Miſtreſs: Dat. *Filiabus &c.* to diſtinguiſh them from their Maſculines, *Filius*, *natus*, a Son. *Deus* a God. *&c.*

And in the fourth Declenſion a few make the Dative plural in *-ubus*; as, *Arcus* a Bow, *Artus* a Joint, *Partus* a Birth, *Portus* a Port, *Specus* a Den, *Tribus* a Tribe, and *Veru* a Spit; which is not declin'd in the ſingular number at all. However, the words in theſe Examples are all regular.

A Hat is	*fitted to the*	*Head.*	Gallerus	*accommodari*	Caput.
A Band is		*Neck.*	Collare		Collum.
A Doublet is		*Back.*	Diploïs		Tergum.
Gloves are		*Hands.*	Chirotheca		Manus.
Boots are		*Legs.*	Ocrea		Tibia.
Shoes are		*Feet.*	Calceus.		Pes.
Feathers are	*for a covering to the*	*Birds.*	Pluma	*ſum integumentum*	Avis
Scales are		*Fiſhes*	Squama		Piſcis
Wool is		*Sheep.*	Lana		Ovis
Clothes are		*Skin.*	Veſtis		Cutis
The Skin is		*Body.*	Cutis		Corpus
The Body is		*Soul.*	Corpus		Anima.

This Dative is alſo uſed after certain particular Verbs, when in Engliſh the ſigns are not expreſt, *viz*, *Adulor*, *blandior*, I flatter, *credo* I believe, *dominor* I maſter, *faveo* I favour, *impero* I command, *indulgeo* I indulge, *minor* I threaten, *medeor* I heal, *noceo* I hurt, *opitulor* I help, *parco* I ſpare, *pareo* I obey, *placeo* I pleaſe, *proſum* I profit, (and the other compounds of *ſum*) *reſpondeo*, I anſwer, *ſervio* I ſerve, *ſuadeo* I perſwade, and a few more: Beſides thoſe compounded with *bene*, *male*, *ſatis*, *præ*, *ad*, *con*, *ſub*, *ante*, *poſt*, *ob*, *in*, and *inter*.

4. As

4. As the word that comes before a Verb is ſtill the Nominative caſe; ſo the word that follows any Verb (excep thoſe already excepted, and thoſe that ſhall be mentioned in the ſixth Rule) muſt be put in the Accuſative Caſe. And that's the meaning of the next Rule, *The Accuſative Caſe follows the Verb, and anſwers to the Queſtion whom or what*, &c. Or (as in Mr. *Waſe*) *A Noun following a Verb is of the Accuſative Caſe.*

You may find out this Accuſative caſe thus: Sometimes it is the ſame as the Nominative was, and that is, when the word is of the Neuter Gender (mark'd in the Dictionary with *n.g.*) for all Nouns of the Neuter Gender have the Nominative, Accuſative, and Vocative alike. The reſt are known by the five Declenſions: for the firſt ends in *-am* in the ſing, and *-as* in the plur. the ſecond in *-um* ſing. and *-os* plur. the third in *-em* ſing. and *-es* plur. the fourth in *-um* ſing. and *-us* plur. the fifth in *-em* ſing. and *-es* plur. All the difficulty is in the third, where ſome words (inſtead of *-em*) make *-im*, whereof the principal are theſe: *Vis* violence, *ravis* hoarſneſs, *tuſſis* the cough, *ſitis* thirſt, *amuſſis* a Carpenters Rule, *buris* the Plough-tail, *pelvis* a Baſon, *ſecuris* an Ax. Tis true there are ſome more that end either in *-em* or in *-im*, but therefore if you turn them into *-im* you do well enough. Now practiſe upon theſe Examples.

Reſt	*follows*	*Labour*	Quies	*excipere*	Labor
Reward		*Work*	Merces		Opus
Harveſt		*Seed time*	Meſſis		Sementis
The Prize		*The Race*	Palma		Curſus
Death		*Life.*	Mors		Vita

A Hatter	*sells*	*Hats.*	Pileo	*vendere*	Pileus
A Shoemaker		*Shoes.*	Sutor		Calceus
A Stationer		*Books.*	Bibliopola		Liber.
A Baker		*Bread.*	Piſtor		Panis.
A Butcher		*Fleſh.*	Lanius		Caro.

Verbs Active or Tranſitive. Obſerve that all thoſe Verbs that have (or may have) an Accuſative Caſe thus after them, they are called Verbs Tranſitive, or Verbs Active, and therefore 'tis ſaid in the Engliſh Rules, *Verbs Tranſitives are all ſuch as have after them an Accuſative Caſe*, &c.

Verbs Neuter. But when you cannot put this caſe after them, without making of it Nonſenſe, then they are called Verbs Neuter.

Now in Engliſh it often happens that the ſame Verb is both Active and Neuter, When in Latin they are two diſtinct Verbs, But the Verb Active is known from the other (as I ſaid before) by having a Caſe after it *E. g. The Gun breaks: Breaks* has no Caſe after it, and therefore 'tis a Verb Neuter, and in this ſenſe *crepare* is Latin for *to break*. But when I ſay, *The Gun breaks a Gate*, there's a Caſe follows it, and therefore 'tis a Verb Active, and muſt be made in Latin by *frangere*.

The King rules	Rex regnare.
The King rules the People	Rex régere populus.
The Wood burns	Lignum ardére.
Fire burns the Wood	Ignis urere Lignum.
Wax melts	Cera liquéſcere.
Fire melts the Wax	Ignis liquefácere Cera.
Clay hardens	Lutum obduréſcere.
The Sun hardens the Clay	Sol indurare Lutum.

Sometimes this Accuſative happens to come after

after a Verb Paſſive, as *Doceor Muſicam*, I am taught Muſick; and the reaſon is, becauſe the Verb Active may have two Accuſative caſes after it, as *Docet me Muſicam*, he teaches me Muſick.

Thoſe Verbs that govern any other Caſe than this, are reckoned up under that particular caſe. And as all Verbs do not govern an Accuſative Caſe, ſo neither do all Accuſative Caſes follow a Verb. For ſometime they are governed of Prepoſitions, which are therefore ſaid to ſerve to the Accuſative Caſe, and they are theſe that follow.

Ad to, *adverſus* againſt, *anté* before, *apud* at, *cis*, *citra* on this ſide, *circa*, *circum* about, *contra* againſt, *erga* tow'rds, *extra* without, *infra* beneath, *inter* between, *intra* within, *juxta* near, *ob* by reaſon of, *penes* in the power of, *per* thorow, *pone* behind, *poſt* after, *præter* beſides, *prope* nigh, *propter* becauſe of, *ſecundum* according to, *ſupra* above, *trans* on the further ſide of, *ultra* beyond, *verſus* tow'rds. *Prepoſitions that govern an Acouſative Caſe.*

A Scholar comes to School.	Scholaris venire ad Schola.
Hercules *fights againſt a lion*	*Hercules* pugnare adv. Leo.
No man is happy before death	Nemo ſum beatus ante mors.
Scholars tarry at School.	Schol. manere apud Schol.
Dover *ſtands on this ſide the Sea.*	*Dubris* ſum citra mare.
Graſs grows about the mountain.	Herba creſcere circa mons.
Fiſhes ſwim againſt the ſtream.	Piſcis natare contra fluentum.
The King is kind tow'rd the people.	Rex ſum clemens erga populus.
A Sword, without the ſcabbard, gliſters.	Gladius, extra vagina, nitére.

The noſe ſtands out beneath the forehead.	Naſus extare infra frons.
Anger ariſes between Gameſters.	Ira naſci inter aleator.
The heart pants within the breaſt.	Cor palpitare intra pectus.
The Book lies near the Scholar.	Liber jacére juxta Schol.
Reward is beſtow'd by reaſon of Diligence.	Præmium impertiri ob diligentia.
Puniſhment is in the power of the Maſter.	Pæna ſum penes Præceptor.
Souldiers march thorow the ſtreets.	Miles gradi per platea.
The Servant goes behind the Maſter.	Famulus incedere pone Dominus.
The Dog follows after the Servant.	Canis ſequi poſt Famulus.
I buy Paper beſide Books.	Emere Charta præter Libri.
The River is nigh the City.	Amnis ſum prope Urbs.
Wormwood is drunk becauſe of the Worms.	Abſynthium bibi propter Lumbricus.
Death is exſpected according to Nature.	Mors expectari ſecundum Natura.
The Clouds fly above the Trees.	Nubes volitare ſupra Arbor.
Calais *is on the other ſide of the Sea.*	*Caletum* ſum trans mare.
John *baptized beyond* Jordan.	*Johannes* baptizare ultra *Jordanis.*
The Bird flies tow'rd the neſt.	Avis volare verſus nidus.

The Vocative Caſe. The Vocative Caſe is ſo called from *Vocare* to call, and is uſually joyn'd with this Interjection O, (which is the ſame in Latin as it is in Engliſh.) Becauſe, when we call or ſpeak to any one, we commonly ſay, O ſuch a one. But it is very often left out, both in Latin and in Engliſh. Yet, whether it be expreſt or not, when

when we call or ſpeak to any perſon, or any thing elſe, the word muſt be put in this Vocative Caſe, and this is the meaning of that Rule, *The Vocative Caſe is known by calling or ſpeaking to*, &c.

Now when you once know the Nominative Caſe, this Vocative is eaſily found out. For in the Plural Number of all the five Declenſions, it is the very ſame as the Nominative. And in the ſingular Number it is the ſame as the Nominative in the firſt, third, fourth, and fifth Declenſion: Only in the ſecond Declenſion ſingular it differs ſometimes from the Nominative, but not always. For when the Nominative Caſe of the ſecond Declenſion ends in *-ir*, *as vir* a man, in *-er*, as *Magiſter* a Maſter, or in *-um*, as *Regnum* a Kingdom, then the Vocative is alſo the ſame as the Nominative. But when the Nominative ends in *-us*, as *Dominus* a Lord, then in the Vocative *us* is turn'd into *-e*, as Voc. *O Domine*, O Lord. Yet *Deus* God, makes *O Deus*. And when any proper name of a man ends in *-ius*, then in the Voc. *-us* is quite thrown away, as *Georgius George*, makes *O Georgi*. And ſo *Filius* a Son (though it be no proper name) ends in *-i*, and ſo doth *meus* mine, as *O mi Fili* O my Son!

6. The Ablative Caſe is always governed of ſome Prepoſition or other. Now theſe Prepoſitions that ſerve to the Ablative Caſe, are theſe that follow. *The Ablative Caſe.*

A, *ab* from or by, (the difference between theſe two is, that *A* is ſet before words that begin with a conſonant, and *ab* before ſuch as begin with a Vowel) *abſque* without, *coram* before (in the preſence of) *cum* with, *de* of, (concerning) *ex* or *e* out of, the difference is *Prepoſitions that govern an Ablative Caſe.*

the

the ſame as was between *a* and *ab*) *præ* before, (in compariſon of) *pro* for, *ſine* without, *tenus* as far as, (or up to) which laſt is put after the Caſe, and is alſo joyn'd to Plural Genitives of the third Declenſion.

The forming of this Ablative is not very hard. For in the Plural number it is the very ſame as the Dative: and in the Singular Number it ends in the firſt Declenſion in *â*, the ſecond in *-o*, the third in *-e*, the fourth in *-u*, the fifth in *-e*. Only in the third Declenſion (inſtead of *-e*) there are ſome words end in *-i*; and they are thoſe which (inſtead of *-em*) made *-im* in the Accuſative Caſe, and Neuters in *-al*, *-ar*, and *-e*, as *Vectigal* Tribute, *Calcar* a Spur, *Mare* the Sea, &c. Abl. *Vectigáli*, *Calcári*, *Mari*.

But before we proceed to the Examples (becauſe we are juſt at the end of theſe Declenſions) let us here take in the Pronoun Subſtantives, *Ego*, *Tu*, *Sui*.

Pronoun Subſtantives.

Sing.
- Nom. *Ego* I.
- Gen. *Mei* Of me.
- Dat. *Mihi* To me.
- Acc. & Abl. *Me* me.

Plur.
- Nom. & Acc. *Nos* We or Us.
- Gen. *Noſtrûm* (or *Noſtri*) Of us.
- Dat. & Abl. *Nobis* To or by us.

Sing.
- Nom. & Voc. *Tu* Thou.
- Gen. *Tui* Of thee.
- Dat. *Tibi* To thee.
- Acc. & Abl. *Te* Thee.

Plur.
- Nom. Acc. & Voc. *Vos* You.
- Gen. *Veſtrûm*, or *Veſtri*, Of you.
- Dat. & Abl. *Vobis* To or by you.

Sing.

Sing. & Plur.	Nom.	
	Gen. *Sui*	Of himſelf, or of themſelves.
	Dat. *Sibi*	to himſelf, or to themſelves.
	Acc. & Abl. *Se*	[By] himſelf or themſel.

Now ſuit theſe words to every one of the foreſaid Prepoſitions; as *à me* from me, *à nobis* from us or by us, &c. Only *cum* (though it be ſet before other words) is to be ſet after theſe, and alſo joyned to them; as (inſtead of *cum me*) *mecum* with me, &c.

Obſerve, That *me, te, ſe*, are both the Accuſative and Ablative caſe; and ſo there are ſome Prepoſitions that ſerve as well to the one as the other Caſe, *viz.* theſe five that follow: *Clam* without the knowledg of, *ſub* and *ſubter* under, theſe govern indifferently an Accuſative and Ablative, though moſt commonly an Ablative. *Super* for *concerning*, governs an Ablative caſe, for *upon* an Accuſative. *In*, the ſame in Engliſh, governs an Ablative caſe, but in any other ſignification (as *into, tow'rds, upon, againſt*, &c.) it governs an Accuſative. Some ſmaller Niceties are here and elſewhere omitted, till by practice of theſe the Judgment be more confirmed.

Propoſitions that govern both an Accuſative and an Ablative Caſe.

The Son playes without the Fathers knowledg,
Filius ludo clam Pater.

Apples / *Pears* / *Plumbs* / *Cherries*	lie under	*Apple-* / *Pear-* / *Plumb-* / *Cherry-* *Trees.*
Malum / Pyrum / Prunum / Ceraſum	jaceo ſub ſubter	Malus. / Pyrus. / Prunus. / Ceraſus.

Men

Men	*lie upon*	*Beds*	Homo	cubare	super	Lectus
Horses		*ſtraw*	Equus			ſtramen
The Father	*entreats concerning, or for*	*The Son*	Pater rogare
The Son		*The Father*	ſuper Filius
The Lord Mayor is in	*the City*	D.Prætor ſum	in Urbs.
The King comes into		Rex venire	

Prepoſitions often omitted: Take notice alſo, that many of thoſe Prepoſitions that ſerve to the Ablative caſe, are often omitted in Latin; and that's the reaſon why it is ſaid, *The Ablative Caſe is commonly* (not always, but commonly) *joyn'd with Prepoſitions ſerving to the Ablative Caſe.* And therefore 'tis added, that *in, with, through, for,* &c. are ſigns of the Ablative caſe; becauſe the Latin words for theſe Prepoſitions are ſo often left out.

Sometimes there is no Prepoſition expreſt, either in Engliſh or Latin: and that happens moſtly after theſe Verbs: *Careo, egeo, indigeo,* I want, *veſcor* I eat, *fruor, potior* I injoy, *fungor* I diſcharge, *utor* I uſe. Yet ſometime they are rendred by ſuch Engliſhes as do include the Prepoſition, as *To ſtand in need of, to feed upon, to make uſe of,* as (in French) *ſe ſervir de,* who (for our *enjoy*) ſay alſo *jouir de,* &c.

With *Cum* (with) doth ſometime ſignifie company, as *vade mecum* go along with me; and ſometimes it is the ſign of ſome Inſtrument or manner of doing, as to ſmite with the fiſt, to kill one with a Sword, with a fright, &c. Now in the firſt ſenſe it is to be expreſt (as before) but in the ſecond ſenſe never; only the word is barely put into the Ablative caſe: as,

A

A Barbar ſhaves with a Razor	Tonſor rádere Novácula
A Taylor ſews with a Needle	Sartor ſúere Acus.
The Body is nouriſhed with bread	Corpus nutriri Panis.
The heart is fed with Learning	Cor paſco Doctrina.
A ſhip is ſteered with an Helm	Navis gubernari Clavus.
The Tongue is gover'nd with wiſdom	Lingua compeſci Prudentia.

You'll read ſometimes of an Ablative caſe put abſolute, which wants a little explaining: Abſolute ſignifies that which wants nothing, which does not depend on, or is not governed of any thing elſe. And we have ſeen already what every Caſe doth generally depend upon, *viz.* *The Ablative Caſe put abſolute.*

1. The Nominative Caſe either comes before a Verb, or elſe belongs to another Nominative Caſe that doth.

2. The Genitive Caſe is always (in a Latin conſtruction) the latter of two Subſtantives.

3. The Dative Caſe is alwayes put acquiſitively, to or for the uſe, benefit or damage of ſome perſon or thing.

4. The Accuſative Caſe either follows a Verb (or Participle) or is govern'd of a Prepoſition that ſerves to that Caſe.

5. The Vocative Caſe is properly governed of nothing, though it be commonly joyn'd with an Interjection.

6. The Ablative Caſe is always govern'd of ſome Prepoſition that ſerves to the Ablative Caſe.

So that the Vocative ſeems to be moſt abſolute. But I ſay, That every one of theſe Caſes are ſometimes put alone, without that word which governs them, or on which they do depend: As,

1.

1. *Jesus of Nazareth King of the Jews*: i. e. *This is Jesus of Nazareth*, &c.
2. *St. Peter's Cornhill*: i. e. *St. Peter's Church of, or in Cornhill.*
3. *To the Unknown God*: i.e. *This Altar is dedicated to the Unknown God.*
4. *Silence in the Court*: i. e. *Keep silence*, &c.
5. *Adam! where art thou?* For, *O Adam!* &c.
6. *Depart the City*: i. e. *From the City. I'll do it next week*: i. e. *In the next week*, &c.

And in Latin these omissions are by far more frequent than in English: And therefore they are either all put absolute, or (rather) none at all. For in that which they call the Ablative Case Absolute, the Prepositions that are then understood, are *Cum*, *Sub*, or *A*. But because those phrases are seldom or never (nay, cannot indeed be) answered *verbatim* by the English, (though our Idiom be commonly distorted to serve that vulgar Errour) and because they are always accompanied with Participles, (which are not yet sufficiently explain'd) therefore this matter must be laid aside for the present, and re-assumed anon.

Then and *than.*

These two English words *Then* and *Than*, art oft times confounded; but the true difference is this, *Then* signifies at that time, or therefore, and is made accordingly by *tum* or *ergo*: but *Than* is always used in comparing things together; as, *A good Name is better than Riches, sweeter than Honey*, &c. And this is made two several ways in Latin; either by *quàm*, which causes no alteration at all in the words following; or else by *præ*, which governs an Ablative Case. But this *præ* (after a noun of the comparative degree) is so seldom expreſt, that we

we ought not to imitate it, but only put the word following in the Ablative Caſe. and therefore it is added among the ſigns of the Ablative Caſe——— *And* than *after the Comparative Degree.*

But before we propound the examples of this kind (or the Ablative Caſe Abſolute) we muſt firſt explain the nature of Adjectives, their declining, comparing, and agreement with their Subſtantives.

No-

Nolens Volens:

Or

You ſhall make Latin, &c.

PART. II.

1. *Subſtantives and Adjectives*

I Have told you that a Noun is the Name of a Thing. But this word Thing has a double ſignification: for either it ſignifies the very Subſtance, Eſſence, and Being of the thing it ſelf, as a Spirit, a Body, Pitch, Snow, *&c.* Or elſe it ſignifies ſome Accident or quality belonging to that thing; as, A Good Spirit, a Great Body, Black Pitch, White Snow, *&c.*

Now thoſe Nouns that ſignifie the Subſtance and being of the things themſelves, are from thence called Nouns Subſtantive (of which ſort are all thoſe that are made uſe of in the former examples.) And thoſe that ſignifie thoſe Accidents or Qualities belonging to thoſe things, are called Nouns Adjective. Becauſe, as they cannot poſſibly have any being of themſelves, but

but muſt be in ſome ſubject or other, ſo the Nouns that ſignifie thoſe Accidens or Qualities are alwads added or joyn'd to ſome Subſtantive or other (if not expreſt, yet underſtood) as there is no Good, or Great, Black, or White, *&c.* of themſelves, without belonging to ſomething or other: ſo we never ſay, A Good, a Great, a Black, or a White, without adding to them Spirit, Body, *&c.* or ſomething elſe, to which the foreſaid Qualities do belong. And this is the meaning of ſtanding and not ſtanding by it ſelf, in the beginning of the Accidence.

Again, As theſe Adjectives are alwayes joyned to ſome Subſtantive, ſo they muſt alſo agree with them: *i.e.* Look what Number, Caſe, and Gender the Subſtantive is, of the ſame Number, Caſe, and Gender muſt the Adjective be. *Their agreement.*

In Engliſh (tis true) our Adjectives (except *this* and *that*, pl. *theſe* and *thoſe*) have no ſuch alteration of Number, Caſe, and Gender, but remain alwayes the ſame: as, *a good Man*, *a good Woman*, *good Men*, *good Women*, *a good man's Houſe*, *&c.* But the Latin Word for *good* is changed into *bonus*, *bona*, *boni*, *bonæ*, &c. according to the Number, Caſe, and Gender, as the Subſtantive is of, with which it muſt agree.

The Numbers and Caſes of Nouns Subſtantive have been already explained; their Genders follow.

Gender is as much as to ſay Sex, or Kind; whereof properly there can be no more than two, *viz.* firſt *Maſculine*, from the Latin word *Genders of Subſtantives.*

Mas, which signifies a Man, and also the Male or He of any Creature, as a Horse, a Bull, a Cock, *&c.* and secondly, *Feminine*, from *Femina*, which signifies a woman, and also the Female or She of any Creature, as a Mare, a Cow, a Hen, *&c.* And those things that are distinguished thus by Nature, must in like manner be distinguished in all Languages whatsoever. As for other things that have no Life, and so cannot have any difference of Sex, they should be Neuter, *i. e.* neither, Masculine nor Feminine. And thus it is in English, saving that we say, He or She also of some things without Life, which have a motion either natural, (as the Planets) or artificial, (as the Ships at Sea) which somewhat resembles Life. But in Latin the Neuters are nothing near so many. For (besides those things that are distinguished by Nature) they reckon amongst the Masculines and Feminines a world of other things, that have neither Life nor Motion. Hence arises that difficulty in finding out the Gender of the Latin words. But until the Rules are learn'd from Grammar (either by their Termination, Declension, or increase of the Genitive case) in the mean while (I say) you need not trouble your selves any further, than to consult the Dictionary, where you will find the Gender of every word expressed by the first letter *m. f.* or *n.* Sometimes indeed you'll see a *c.* for Common, as *Parens*, c. A Father or Mother. *&c.* or a *d.* for doubtful, as *Dies* d. A day, *&c.* But the meaning is this, Those words that are set down for Commons, are Masculine when they signifie the Male, and Feminine when they signifie the Female: As *Parens* for

a

a Father is Maſculine, and for a Mother, Feminine; and ſo of the reſt. But the Doubtfuls may be taken and us'd indifferently, ether as Maſculines or Feminines.

So much for the Numbers, Caſes, and Genders of the Subſtantives. But before we can joyn the Adjectives to them as we ought, we muſt alſo underſtand their Numbers, Caſes, and Genders in like manner.

Their Numbers and Caſes are known by their Declining, and that is according to the Declining, of the Subſtantives mentioned before: As thus: *Numbers and Caſes of Adjectives.*

You will ſee in the Dictionary, whether the Adjective have one, or two, or three words in the Nominative Caſe. Now when there is but one or two words in the Nominative Caſe, they are declined after the third Declenſion of the Subſtantives: But when there are three words in the Nominative Caſe, then the firſt and third are after the ſecond Declenſion, and the ſecond word is after the firſt Declenſion of the Subſtantives.

See the Examples in the Accidence:

1. Of *Felix, -icis* happy; to which refer the Pronouns *noſtras* on our ſide, *veſtras* on your ſide, Genit. *Noſtratis*, &c. and the Participles of the preſent Tenſe, as *amans*, *-antis* loving.

2. *Triſtis & triſte*, ſad.

3. *Bonus, -na, -num*, good: to which refer the Pronouns, *meus* mine, *tuus* thine, *ſuus* his, her or their (from *ſui*, which is both ſingular and plural) *noſter* our, *veſter* your;

and the reſt of the Participles, as *doctus* taught, *lecturus*, about to read, *audiendus* to be heard. Only remember that ſome of this laſt ſort do irregularly make the Genitive ſingular in *-ius*, and the Dative in *-i*, *viz.*

Unus one, *totus* whole, *ſolus* alone, *ullus* any, *nullus* none, *alius* another, *alter* the other, *uter* whether of the two, *uterque* both, *neuter* neither. Genit. *Unius*, *totius*, *ſolius*, *ullius*, *nullius*, *alius*, *alterius*, *utriuſque*, *neutrius*. Dat. *Uni*, *toti*, *ſoli*, *ulli*, *nulli*, *alii*, *alteri*, *utri*, *utrique*, *neutri*, &c.

To which may be added the reſt of the Pronouns, as, *Ipſe*, *-a*, *-um*, he himſelf, ſhe her ſelf, it ſelf. Genit. *Ipſius*, Dative *Ipſi*, &c.

Ille, *-la*, *-lud*, he, ſhe, that. Gen. *Illius*, his, hers, of him, of her, of that, thereof. Dat. *Illi*, &c.

Iſte, *-ta*, *-tud*, the ſame as *Ille*, (but not ſo emphatically) Gen. *Iſtius*, Dat. *Iſti*, &c.

Is, *ea*, *id*, the ſame, as *Ille*: Gen. *Ejus*, Dat. *Ei*, &c.

Idem, *eadem*, *idem*, the ſame man, woman, or thing: Gen. *Ejuſdem*. Dat. *Eidem*, &c.

Qui, *quæ*, *quod*, Who or which, Gen. *Cujus*, whoſe, of whom, whereof: Dat. *Cui*, &c.

Quis, *quæ*, *quid?* who or what? Gen. *Cujus*, &c.

Hic, *hæc*, *hoc*, he, or this, Gen. *Hujus*, Dat. *Huic*, &c.

The word *Unus* (mentioned but now) induces me to add a word or two more of the other Nouns of Number.

Duo Two, is thus declined:

Nom.

Nom. & Voc. *Duo, duæ, duo.*
Accuſat. *Duos, duas, duo.*
Gen. *Duorum, duarum, duorum.*
Dat. & Abl. *Duobus, duabus, duobus.*
So *ambo* both.
Nom. Accuſ. & Voc. *Tres & tria.*
Gen. *Trium.*
Dat. & Abl. *Tribus*, Three.
Quatuor Four, *Quinque* Five, and the reſt, are not declined at all, but remain the ſame in every Caſe, till you come to *Ducenti, -tæ, -ta,* Two hundred, *&c.*

Now the Gender of the Adjectives is eaſily known by this following Rule, *viz.* wherefoever the Adjective has but one word, (whether it be in the Nominative, or any other caſe) that one word is of all three Genders: *i. e.* it may be joyn'd to a Subſtantive of any Gender whatſoever. But where there are two words, there the firſt is either Maſculine or Feminine, and the ſecond is Neuter. And where there are three words (in any caſe) the firſt is Maſculine, the ſecond is Feminine, and the third is Neuter. *Their Gender.*

Theſe things conſidered, there can be no difficulty now in ſuiting the Adjective to the Number, Caſe, and Gender of its Subſtantive.

As for Example:

Examples of this ſecond Concord.

This Man is tall.	Hic Vir ſum altus.
This Woman is low.	Hic Mulier ſum humilis.
This ſtone is round.	Hic Saxum ſum rotundus.
This Book is new.	Liber, novus.
This Paper is white.	Charta, albus.
This Ink is black.	Atramentum, ater.

A sweet perfume	*delights*	*the Nostrils,*
A pleasant Picture		*the Eyes.*
A melodious Lute		*the Ears.*
Generous Wine		*the Palate.*

Suavis Suffimentum	oblectare	Naris.
Pulcher Pictura		Oculis.
Canorus Cithara		Auris.
Generosus Vinum		Palatum.

Tis best in Latin to put the Substantive before the Adjective.

The soft heart pants within the broad Breast.
Mollis Cor palpitare intra latus Pectus.

Warm Furs are brought from cold Country.
Calidus Pellis afferor à frigidus Regio.

The Relative Qui. Amongst these Adjectives the most refractory is the Relative *Qui*, which, or that; because the Substantive (wherewith it should agree) is so frequently omitted both in English and in Latin. Sometimes (indeed) it is expresst, as *Urbs est vestra, quam [Urbem] ego statuo: The City is yours which [City] I build.* Ultra eum locum, quo in loco Germani considerant; *Beyond that place, in which place the Germans were set down.* Sometime this is needful to avoid ambiguity. But whether it be expresst or no, the Relative is alway supposed to be between two such Substantives of the same kind, and to agree with the last (as other Adjectives do) in Case, Gender and Number.

But if it be not expresst, you'll say, *How shall I know the Case, Gender, and Number?*

I answer, The Gender and Number must needs be the same as that which is expresst; all the difficulty lies in discovering the Case. The Genitive,

Genitive, Dative, and Ablative Caſes will be known by the Termination, Signs, or Prepoſitions in Engliſh (*e, of, to, for, in*, &c.) the hardeſt diſtinction will be between the Nominative and the Accuſative, becauſe they have both the ſame ſigns, and both are here ſet before the Verb. Take notice therefore, that when the Relative comes immediately before the Verb, and there's nothing at all between them, then it is to be the Nominative Caſe; but if there be any thing between that and the Verb, then that other thing is the Nominative caſe to the Verb, and the Relative (though it ſtand before it, (yet) is to be ſuch caſe as the Verb ſhould have after it, which (as was ſaid in the firſt Part) is generally the Accuſative.

Some Examples will make it yet more plain:

What buys Apples?	Quid émere pomum?
Farthings buy Apples	Quadrans.
What do Boys loſe?	Quid Puer pérdere?
Boys loſe Farthings	Quadrans.
The Coiner coins farthings, { *Which buy Apples.*	
Monetarius cudere { *Which the Boys loſe.*	
Printers print Books { *which delight the Scholars.*	
{ *which Scholars read.*	
Typographus impri- { qui delectare Scholaris.	
mere liber. { qui Scholaris legere.	

Idleneſs conſumes the wealth which labor gets.
Ignavia conſumere opulentia qui labor parere.
The Shepherd feeds the flock which feeds the Shepherd.
Paſtor paſcere grex.

2. In the Rule for the Ablative Caſe was made *The Der*

grees of Comparison.

made mention of the Comparative degree. Nouns are said to be compared, when their accidents (of quantity or quality) are compared with the accidents of others. And because Adjectives only signifie these accidents, therefore only Adjectives can be compared.

Our English Adjectives (though they are not declined, yet they) are compared, and that two manner of waies: First, by prefixing the signs *more* and *most*, as, Pious, more Pious, most Pious; or Secondly, by adding the terminations *-er* and *-est*, as hard, harder, hardest. Just so it is in Latin; for those Adjectives that end in *-eus*, *-ius* or *-uus*, are in like manner compared by Signs, as, *pius*, *magis pius*, *maxime pius*, &c. but the rest by terminations after these Examples.

Positive, Comparative, Superlative,

Durus,	*Durior,*	*Durissimus,*	hard.
Utilis,	*Utilior,*	*Utilissimus,*	profitable.
Felix,	*Felicior,*	*Felicissimus,*	happy.
Pulcher,	*Pulchrior,*	*Pulcherrimus,*	fair.

Positive

And so all others of like terminations, saving that two or three that have *l* before the termination *-is*, make the Superlative end in *-illimus*; as;

Facilis,	*Facilior,*	*Facillimus,*	easie.
Humilis,	*Humilior,*	*Humillimus,*	humble.
Similis,	*Similior,*	*Simillimus,*	like.

Some few are very irregular, as having the sense and meaning rather than the words themselves compared: *viz.*

Bonus, Melior, Optimus, Good, better, best.
Malus, Pejor, Pessimus, Bad or evil, worse, worst.

Magnus,

Magnus, Major, Maximus, Great, -er, eſt.
Parvus, Minor, Minimus, Little, leſs, leaſt.

The Poſitive and Superlative are declin'd alike; but the declining of the Comparatives is omitted in the common Accidence, which ſhould be thus:

Sing. Nom. *Durior & durius,* Gen. *Durioris,* &c. *Declining of Comparatives.*

Plur. Nom. *Duriores & duriora.* Gen. *Duriorum,* &c. The reſt like *Felix.*

The Rule for the Gender is the ſame with the reſt; that where there is but one word, it is of all three Genders, and where there is two, the firſt is Maſculine and Feminine, and the other Neuter.

Theſe things being premiſed, it will be eaſie to underſtand (as was hinted before) how *Than* after the Comparative degree, is a ſign of the Ablative Caſe. *Than after the Comparative degree.*

As for Example

Wiſdom is more pretious than the moſt pretious Jewel.
Sapientia ſum pretioſus——Gemma.
The Sun is brighter than the brighteſt Star.
Sol ſum clarus——Stella.
The broadeſt rivers are narrower than the narroweſt Seas.
Amnis latus ſum anguſtus——fretum.
The narroweſt Seas are broader than the broadeſt Rivers.

What is {*ſweeter / ſtronger*} *than* {*Honey? / a Lion?*}

Quid ſum {dulcis Mel? / fortis Leo?}

A living Dog is better than a dead Lion.
Canis vivus ſum bonus Leo mortuus.

Præſtare (to be better than) has uſually a Dative Caſe.

The Conſtruction of Participles.

3. I have (in the beginning) declared the nature of a Participle, with the ſeveral kinds, their Caſes, Genders, and Numbers among the other Adjectives, and (in like manner) their agreement with Subſtantives. So that now we may freely paſs to the further illuſtration of thoſe things by Examples, as alſo of the Caſes which are to follow them. For as Participles are in ſome things like Nouns, ſo in other ſome like Verbs, *viz.* in the Co-ſignification of time, and alſo in the governing of ſuch Caſes after them as the Verbs do, from whence they are derived. From the Latin Latin word *tempus* (time) comes the French word *temps*, which we render corruptly (yet more in writing than in ſpeaking) tenſe. Hence from the ſignification of the time preſent, paſt, and to come, they divide the Participles into thoſe of the Preſent tenſe, Preter tenſe, Future in *-rus*, and Future in *-dus*. Though (as was ſaid before) we have only the two firſt in Engliſh; the two laſt being alwaies expreſt by us periphraſtically. As for the government of their Caſes, we muſt call to mind what Verbs they were which had after them a Genitive Caſe, and what a Dative, Accuſative, two Accuſatives, or Ablative. For all the Participles of thoſe Verbs, when they have any caſe at all after them, will have it ſuch a one as the Verb it ſelf ſhould have. I make no mention of the Nominative,

ve, becauſe whatſoever follows any of thoſe Verbs, or their Participles, will alwayes belong to that which went before them, and ſo muſt be put in the very ſame Caſe. But thoſe Verbs whoſe Participles govern any Caſe at all, muſt needs be Tranſitive, (either Active or Deponent) and never Neuter nor Paſſive, except the Active may have two Accuſatives. I ſhall therefore inſiſt on that Caſe only, which generally and properly follows Verbs and Participles, *viz.* the Accuſative.

A valiant Souldier managing a Sword obtaineth praiſe.

Miles ſtrenuus tractans Gladius obtinére laus.

The hand of a Clerk handling a Pen is nimble.

Manus Clericus tractans penna ſum agilis.

Money is prepared for a Printer printing good Books.

Pecunia paror Typographus imprimens liber bonus.

I love a Gardener planting young Trees.

Amare Hortulanus plantans Arbor tener.

O excellent Lawyer pleading a juſt Cauſe!

O præclarus Cauſidicus agens cauſa juſta!

For a Phyſician preſcribing wholeſome Medicines.

Pro Medicus præſcribens Pharmacum ſalúbris.

Though Paſſive Participles can have no Caſe, yet Participles of the Preter-tenſe that come from Active-Deponents, may; As,

A Child having followed the Butterflies is weary.

Puer

Puer ſectatus papilio ſum defeſſus.
The Scholar having ſpoken filthy words is beaten:
Diſcipulus loquor verbum obſcenus cædor.

A Participle of the future in *-rus* is variouſly rendred in Engliſh, as in theſe Examples following.

A Barbar being to ſhave a beard	*buyes*	*a Razor.*
A Carpenter going to ſquare Timber		*an Ax.*
A Sawyer about to ſaw Boards		*a Saw.*
A Clothier ready to make Clothes		*Wooll.*
A Scholar being ready, or about to get Wiſdom		*Books.*

Tonſor raſurus barba	*émere*	Novacula
Faber quadraturus materia		Aſcia.
Sector ſerrâ-ſecturus tabula		Serra.
Pannificus facturus pannus		Lana.
Scholaris quæſiturus ſapientia		Liber.

Gerunds and Supines.

Gerunds and Supines alſo govern the Caſe of their Verbs, but the Supines are reſerved till we ſpeak of the Infinitive Mood.

The uſe of the Gerunds will be diſcovered by obſerving their Signs, and remembring that they are properly the Genitive, Ablative, and Accuſative Caſes of the Participle in *-dus*. Our Engliſh Tongue is an utter ſtranger unto Gerunds; but thoſe Engliſhes that are uſually appropriated to them, are made after two manner of wayes.

Firſt, by putting the word that follows them into ſuch a Caſe as the Verb governs: as.

The desire of { *eating fleſh* / *drinking beer* } *is increaſed by* { *eating Fiſh.* / *drinking wine* }

Cupiditas { edendi caro / bibendi cerviſia } augeor { edendo piſcis. / bibendo vinum. }

The Practice of { *writing Letters* / *reading Sentences* } *makes Boys active at* { *writing words.* / *reading Books.* }

The Practice of *dreſſing Babies, makes Maids active at dreſſing Children.*

Uſus { ſcribendi litera / legendi periodus } facere puer promptus ad { ſcribendum vox / legendum liber }

Uſus ornandi pupa facio puella promptus ad ornandum Infans.

Or ſecondly, The Participle remaining an intire Gerundive Adjective (as they call it) the word that follows muſt be put into ſuch caſe as the foregoing ſign requires, and the Participle made to agree therewith (like another Adjective) in Caſe, Gender and Number: as *Cupid. edendæ carnis aug. edendis piſcibus*, &c.

The Participles being ſo much explained, we ſhall now more eaſily comprehend the Ablative caſe put abſolute, if we alſo reflect on what was ſaid before of the ſame ſubject. To ſay that abſolute Sentences are put in the Ablative Caſe, is abſolute Nonſenſe, or (at beſt) unintelligible to young beginners. And *The Ablative Caſe abſolute.*

to

to say, *The King coming, the Enemies fled*, this also is Nonsense, and wants the Authority of approved English Writers. But as it is said that such Ablatives may be resolved by *dum, cum, si*, &c. so I say they must of necessity be alway so expounded by him that will speak true English, *When the King came, or was a coming*, &c.

Being. Though (I confess) in places expounded by the English word [*being*] between the Substantive and Participle, erronious and tyrannous Custom has made it far more tolerable: as *Cæsare venturo*, *Cæsar* being about to come; *Opere finito, grata quies*, work being finished, rest is welcom, &c. But I say it is alwayes more proper (and sometimes necessary) to use a periphrasis; as, *Now Cæsar is ready to come, When work is finished*. &c.

Nor can such Speeches in English be always made by an Ablative Case, or a Participle in Latin: as, *I had my choice of many, but the first being very good, I sought no farther.* And if it should happen to be a Pronoun, (or any word whose oblique Case in English differs from the Nominative) the Case would soon be discovered, as, *Me duce, vinces*; I being Leader, you shall overcome. Will any English man say that *I* is the Ablative Case?

Object. *But what shall we do that are to make Latin?*

Answ. Why as for the first sort you need not be solicitous, for you'll seldom or never meet with any; and as for the other, (which usually have *being*, or *having been*, before them) consider whether there be any Nominative Case before

before or betwen them and the Verb following, or whether they do not belong to that Nominative Caſe. For if there be none, or if there be one, and they belong thereto, then they are not the Ablative but the Nominative Caſe: as,

Jeſus being weary ſat upon the Well:
Being reviled, he anſwered not again, &c.

But if there be another Nominative Caſe, which they have no relation to, 'tis then that they are to be put in the Ablative Caſe: which Ablative Caſe is called abſolute, becauſe the Prepoſition whereof it is governed, is ſo generally underſtood. *E. g.*

The Armies being ready to fall on, the Trumpets ſounded an Alarm.
Exercitus congreſſurus, Buccina cano claſſicum.

The Earth being chapt with heat, the Showers are welcome.
Terra fiſſus calor, imber ſum gratus.

The Country being haraſſed with War, the People pray for Peace.
Regio vaſtatus Bellum, populus exopto Pax.

Our Engliſh [*having* done ſo or ſo] is exactly anſwered by Deponent Participles of the Preter tenſe, as may be ſeen in the foregoing Section; but for want of more ſuch Participles (anſwerable to the firſt Greek Aoriſt) it is uſually expreſt by this Ablative Caſe, and *Having.*

and Paſſive Participle, (though it do belong to another Nominative Caſe in the ſame Sentence) As.

The little Birds having left the Neſt, ſeek Victuals.

Avicula, relictus Nidus, quæro eſca.

The School-Maſter, having diſmiſs'd the Scholars, walks into the fields.

Ludi-Magiſter, dimiſſus Diſcipulus, ambulo in campus.

The Merchant, having finiſhed his Voyage, brings home Riches.

Mercator, peractus peregrinatio, reportare opes.

The Infinitive mood.

5. This word [*To*] before a Noun, is ſometimes a ſign of the Dative Caſe, and is ſometimes made by the Prepoſition *ad*, (as may be ſeen in their ſeveral places) but [*To*] before any Verb either Active, Neuter, or Deponent, and [*To be*] before a Paſſive Participle, are uſually ſigns of the Infinitive Mood; and that happens out, when another Verb went before, either immediately, or at leaſt, without any Nominative Caſe between them.

I ſuppoſe the Learner now ſo far advanced, as to underſtand the Difference of Moods, from the Common Grammar: if not, this Infinitive (as well as the Supine) is alwayes expreſt in the Dictionary. I know they are uſed as Aptote Nouns in all Caſes, and ſometimes follow Nouns and Participles as well as Verbs: but

but our buſineſs at preſent is to treat of the plaineſt and moſt common things.

Firſt take a few of theſe Examples, and then I ſhall proceed to one or two very uſeful Obſervations concerning this ſign [*To*] and another concerning the Supine.

A { *Fiſh* / *Bird* } *loves to* { *ſwim.* / *fly.* }

Piſcis / Avis } gaudeo { nato. / volito.

Time / *Puniſhment* } *ought* { *to be redeemed.* / *to be avoided.*

Tempus / Pœna. } debeo { redimo. / vitor.

The Obſervations concerning [*To*] are theſe: To *left out.*
Firſt, This word [*to*] is now and then omitted, and that is after theſe Engliſh Verbs, I muſt, *oportet me*, I will *volo*, I would *vellem*, I may, or I can *poſſum*, or *licet mihi*, I might, or I could *potui*, or *licuit mihi*, I let *permitto*, I bid *jubeo*, I dare *audeo*, and it may be ſome few more (ſays Doctor *Wallis*) though the ſame Latin Verbs may alſo be rendred by other Engliſh words which do admit the foreſaid Particle, as, *I ought*, *I am willing to*, &c.

How to. Secondly, for this defect at some times, it makes us full amends at other some, by having (not only *for* superfluous, but) *how* (with greater Elegance) prefix'd. And this happens after such words as these; *I learn, I teach, I understand, I know, I know not*, &c.

Take the Examples of both Observations together:

I must read the Holy Bible,
Oportet me lego lacer Biblia pl.

They that will be rich fall into divers Temptations.
Qui volo diteſco, incido in varius tentatio.

A Printer } *knows how to* { *Print Books.*
A General } { *Order an Army.*

Typographus } ſcio { Imprimo Liber.
Imperator } { Inſtruo Acies.

Cats teach their Kitlings how to catch warm Mice.
Filis doceo ſuus Catulus inſector calidus mus.

Ducks teach their Ducklins how to ſwallow cold Frogs.
Anas doc. ſuus naticula deglutio frigidus Rana.

The

The common Observation about the Supine is this. That is to be used (instead of the Infinitive Mood) after Verbs and Participles of motion. And this will be plain enough, when you understand that the Verbs of motion are these, *viz.* *Eo* I go, or am going, *Venio* I come, or I am coming, *Mittor* I am sent, and some of their Compounds, as *Abeo* I go away, *Advenio* I come, *Admittor* I am admitted or let in, &c. It is also observed that the *Supines* are properly Nouns Substantive of the fourth Declension, and are governed of a Preposition understood. And indeed such kind of Englishes are sometimes very fitly suited to them: as, I come a Borrowing, a Begging, I go a Fishing, a Fowling, a Hunting, a Hawking, &c. *The first Supine.*

I go to serve the Grecian Ladies, who come to see the Souldiers sent to view the Castle.
Eo servio Graius Mater, qui venio spectu miles missus speculor arx.

Amongst the other four Parts of Speech that are not Declined, the Prepositions only govern any Case, and of these we have already spoken. Of the other three it is to be observed, that as Prepositions, being put without their Cases, are termed Adverbs; and as the same words are sometimes Adverbs and sometimes Conjunctions; so Conjunctions and Interjections by many good Authors are both comprehended under the name of Adverbs. All these are easily found out in the Dictionary, which also *Conjunctions.*

distinguishes the several Parts of Speech by some of their initial letters. So that nothing now remains, but to add what is most remarkable concerning the Conjunctions: Wherein I shall be as plain and as brief as I can, without omitting any thing that is material.

First, These words *autem*, *vero* but, *enim* for, *quidem* indeed, *quoque* also, are never to be set the first words of any Sentences, or clause of a Sentence. Therefore when the English words are first, you must either look some other Latin words to answer them, or if you make use of these, then let them change places with the next that follow. *-que* and, *-ve* or, must be joyned to the end of those words that follow them in English. 'Tis true, there are some that may indifferently be set either in the first, second, or third place; but therefore if they be set in the first place, no harm is done.

Secondly; You need not trouble your heads with the notions of Copulative and Disjunctive; or how to reconcile the material coupling of the words, and the formal disjoyning of the sense. Only take notice that these words, (Let them be called what they will) *Ac*, &, *-que atq*; and; *etiam*, *itidem*, *quoque*, also; *cùm*, *tum*, *ceu*, *quà*, *quatenus*, *ut*, *uti*, *sicut*, *velut*, *tanquam*, *pariter ac*, *perinde ac* as; *certe*, *quidem*, *saltem*, at least; *licet*, *quamvis* although; *at*, *atqui*, *autem*, *sed* but; *nisi*, *præterquam*, except; *An*, *aut*, *ve*, *vel*, *seu*, *sive* or; *nec*, *neque*, *neve*, nor; *quàm* than; *id est*, *hoc est*, that is; *scil. videlicet*, to wit.

These Particles (I say) and some few more

of

of the ſame kind, do joyn or connect the words between which they are placed; if Subſtantives, in the ſame caſe; if Adjectives, in Caſe, Gender, and Number; if Adjectives compar'd in the degree alſo; and if Participles, in the kind alſo; if Verbs, in Mood, Tenſe, and Perſon: though in Engliſh, the Signs of theſe Caſes, Degrees, Moods, *&c.* are moſt an end omitted. (If different ſigns ſhould be expreſt, the caſe muſt needs be altered) *Ex. Gr.*

The Works of Virgil *and* [*of*] Ovid.
Opus *Virgilius & Ovidius.*

Angels are good or bad.
Angelus ſum bonus aut malus.

Gold is more weighty, [*more*] *ſolid, and* [*more*] *precious than any other Metal.*
Aurum ſum ponderoſus, ſolidus & pretioſus quàm ullus alius Metallum.

Time is to be ſpared as well as [*to be*] *redeemed.*
Tempus ſum parcendus pariter ac redimendus.

We ought to till the ground; that is, [*to*] *plow and harrow.*
Debeo colo tellus, hoc eſt, aro atque occo.

Obſerve that *and, or,* and *nor*, are often left out, and their uſe and place ſupply'd by a comma.

Thirdly, Theſe Conjunctions (eſpecially *cùm* when, *ſi* if, *ne* leaſt, *niſi* unleſs, *quamvis, licet* although, *The Subjunctive Mood.*

although, *ut* that, *utinam* [I wish] that, *quia* that or because, make the following Verbs to be put in the Subjunctive (called also the Conjunctive) Mood.

When the Cock crows, the morning approches.
Cum Gallus cano, diluculum appropinquo.

If I write, I shall learn.
Si scribo, disco.

I hold you, lest you fall.
Sustentare tu, ne cadis.

Unless you read, you shall be whipt.
Nisi legis, vapulo.

Although thou comest with the Musis —
Licet venio cum Musa —

I command that you sit in your place.
Jubére ut sedeo in locus tuus.

I wish [that] you do your duty.
[Opto] Utinam facio officium tuus.

(*But* Opto *in this Case wont to be omitted, and* Utinam *taken for, I wish.*)

The Father rejoyces that (or because) the Son loves learning.
Pater gaudet quòd Filius amo doctrina.

N.B. As *that* is often left out, when 'tis to be made in Latin, so also *Quòd* is often left out when

when 'tis to be conſtrued in Engliſh. And then the Verb is to be put in the Infinitive Mood, and the word which would have been the Nominative is put in the Accuſative Caſe. *E. G.*

The Maſter grieves that the Scholar loves idleneſs.
Magiſter doleo diſcipulus affecto ignavia.

I am glad (that) you are in health.
Gaudere tu bene-valio.

I am willing that you act a Play.
Volo tu ago fabula, *&c.*

Here alſo obſerve, that when this happens out in any of theſe Verbs which were ſaid before to have a Nominative Caſe after them, then that is alſo turned into the Accuſative caſe, as well as that which went before. *E. G.*

The Common people think { *that Conjurers turn Wolves.* / *that Witches turn Cats.*

Vulgus credo { Magus fio lupus. / Saga fio felis.

We know that hypocrites appear honeſt.
Scio hypocrita videor juſtus, *&c.*

Laſtly, Though there be no Optative or Potential Moods in Latin diſtinct from the Subjunctive, yet it is requiſite that ſomething be ſaid concerning the terms and occaſion of their being inſerted in our Grammar. As for the Optative, I need ſay no more

The Optative and Potential Moods.

more than what was hinted even now, *viz.* *Opto* is Latin for I wish, but because *Opto* is wont to be omitted before the Conjunctions *ut, uti & utinam* (which are all one) and because that (the English of *Utinam*) is wont to be omitted after I wish, hence it comes to pass, that *Utinam* has gained the English of *Opto*, and the Subjunctive Mood (wherewith it is alway joyn'd) the name of Optative. The Potential Mood is so called from *Potentia* power, For when the Conjunction is understood, and some other Verb that signifies power, will, or duty (which makes the Verbs be the Subjunctive Mood, as if they were expreſt) it is then (instead of Subjunctive) called the Potential Mood, as *Expectes* you may expect, *i.e.* *licet ut expectes eadem*, &c. But for the Further explaining of these Potential Signs, you must understand, that these English Present-tenses, I shall *debeo*, I will *volo*, I may *licet mihi*, I can *possum*, do make in their Pretertenses, I should *debui* or *deberem*, I would *volui* or *vellem*, I might *licuit mihi*, I could *potui*; I should have *debueram* or *debuissem*, &c. Now these English words are either made by those particular Verbs (the Conjunction still keeping the Subjunctive Mood) and the following Verb put in the Infinitive; or else (if the Latin word be omitted) the following Verb is put in the Subjunctive Mood (tense for tense) and that whether there be a Conjunction before it or no: Except *shall* and *will*, which are rendred in Latin by the Future tense and (without a Conjunction) the Indicative Mood. But here take notice of two things. First, that in the Subjunctive Mood *shall* and *will* are often omitted; as,

if

if he come, *i. e.* if he ſhall come *Si venerit*, &c. and Secondly, that the Future tenſe (both in Latin and other Languages) may not be promiſcuouſly conſtrued by *ſhall* or *will*. For there is a vaſt difference betwen them. And had this been obſerved in all our Tranſlations, it would have made many paſſages more clear than they are. Dr. *Wallis* (I think) is the only perſon that has preciſely obſerved the difference, which is (in Engliſh) thus: In the firſt perſons, *ſhall* doth barely foretel, and *will* doth promiſe or threaten; but in the ſecond and third perſons, *ſhall* doth promiſe or threaten, and *will* doth barely foretel. But I forbear enlarging upon this and ſome other things, till an opportunity of compleating what I have had a long time on my hands, *viz.* an Engliſh Grammar.

Concluſion.

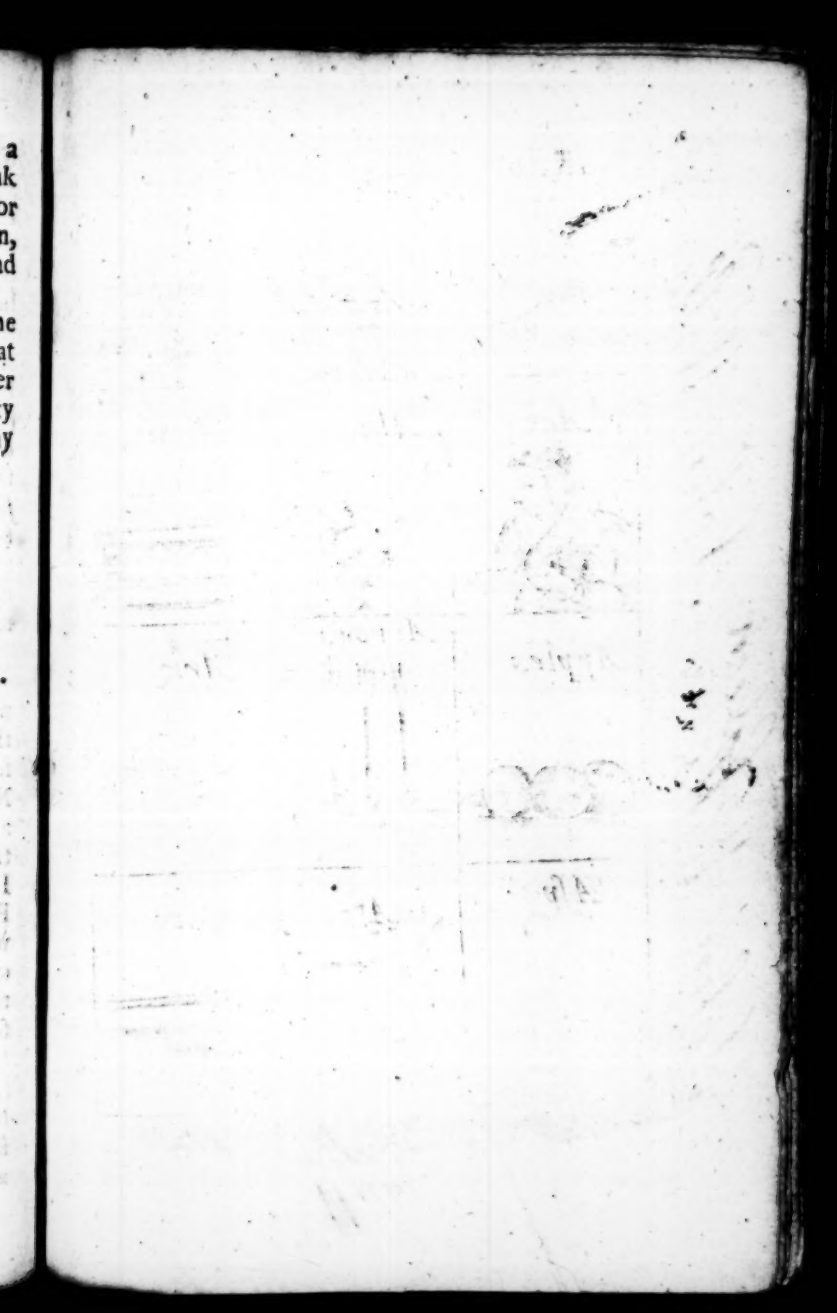
Having gone through all the Examples here propounded, my advice is, not to leave them thus, but to go over them again in ſome other form, either by changing the Verb or the Noun, both before and after, by turning it into a Negative, and then making both Interrogative; as, I read, I do not read, Do I read? Do I not read? &c. and laſtly by changing the Perſons, Tenſes and Moods of the Verbs. And when you find your ſelf either perfect in theſe or beginning to be weary of them, then paſs on to ſomethings elſe, where the Latin is rudely ſet down on purpoſe for exerciſe: either *Solomons* Proverbs, Mr. *Smiths* Vocabulary (if publiſhed) or this little piece that follows here, and which I am confident will be as pleaſant and as profitable to young beginners, as any thing of this Nature that is extant:

When

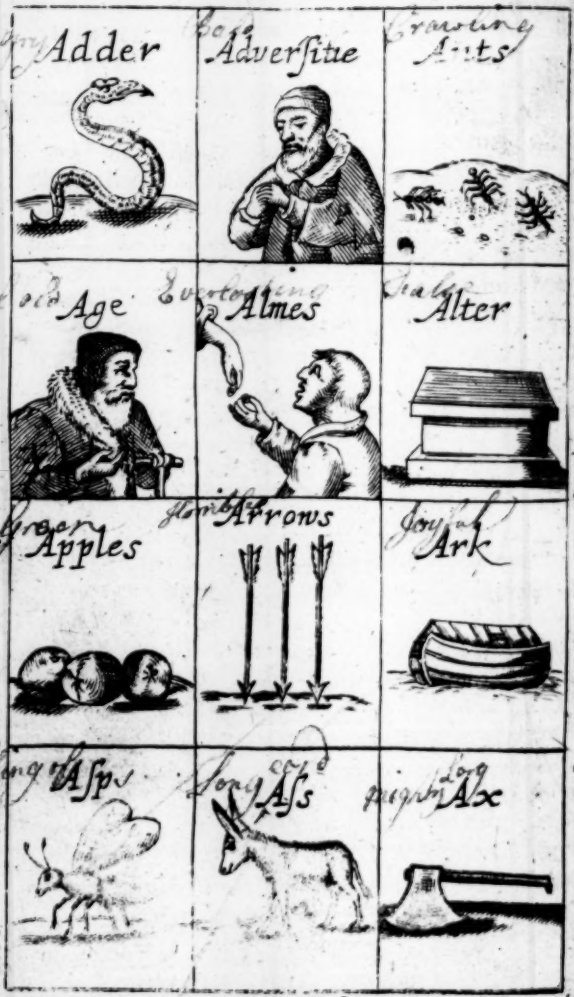
When this is done, until we can have a perfect Engliſh-Latin Dictionary, I think the beſt Books that you can make uſe of for the perfecting of your ſelf in Making Latin, are Mr. *Walkers* Particles, Angliciſms and Phraſes.

Thus have I conſcienciouſly given you the beſt and plaineſt directions that I could at preſent, and leave you now to your farther practice, imploring the bleſſing of Almighty God both upon your endeavours and my own.

E. COLES.



John Wills. Salem 1751. John Wills



John Wills 1751

Adder.

DAN ſhall judg his people, and ſhall be as an *Adder* nigh the path, that biteth the horſe-heels, ſo that the rider falleth backward. Gen. 49.17.

The wicked are like the deaf *Adder*, ſtopping her ear. Pſalm. 54.8.

Wine ſtingeth like an *Adder*. Prov. 23.32.

Adverſity.

Remember them which ſuffer *Adverſity*, as being your ſelves alſo in the body. Hebr. 13.3.

And ye have this day rejected your God, who himſelf ſaved you out of all your *Adverſity*. 1 Sam. 10.19.

A Friend loveth at all times, and a Brother is born for *Adverſity*. Prov. 17.17.

And Nation was deſtroyed of Nation, and City of City; for God did vex them with all *Adverſity*. 2 Chr. 15.6.

Coluber.

DAN judicare populus ſuus, ſum que tanquam Coluber *juxta ſemita, qui mordere calx equus, per qui dicere ſeſſor is retrorſum.*

Similis ſum improbus Colubra *ſurdus auris ſuus obturans.*

Vinum velut Coluber *pungere.*

Adverſitas.

Memor ſum is qui malis premi, ac ſi ipſe quoque corpus afflictus ſum.

Vos verò hodie ſpernere Deus veſter, qui ipſe ſervare vos ab omnis malum veſter.

Omnis tempus diligere qui amicus ſum; & frater in Anguſtia *enaſci.*

Et contundi Gens Gens, & Civitas Civitas, Deus enim vexare is omnis Anguſtia.

Ant.

Go to the *Ant*, thou sluggard: consider her ways, and be wise. Prov. 6.6.

The *Ants* are a people not strong, yet they prepare their meat in the Summer. Prov. 30.25.

Age.

Behold, thou hast made my days as an hand bredth, and mine *Age* is as nothing before thee. Psalm 39.5.

And thine *Age* shall be clearer than the noon day: thou shalt shine forth, thou shalt be as the morning. Job 11.17.

There shall old men and old women sit in the streets of Jerusalem, every man having his staff in his hand for very *Age*. Zech. 8.4.

And Jeroboams wife went to Shiloh, and entered into the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his *Age*. 1 King 14.4.

Formica.

Adire ad Formica, *O piger: aspicere via ejus, & sapere.*

Formica *populus infirmus, qui camparare æstas cibus suus.*

Ætas.

Ecce, palmaris disponere dies meus, & Ætas mea ut nihil sum coram tu.

Et supra meridies exsurgere Ætas: evolare similis matutinum sum.

Sedere senex & anus in platea Hierosolyma, habens quisque scipio suus in manus suus præ multitudo dies.

Et abire uxor Jeroboamus & ingredi in domus Ahiah: Ahiah autem non possum video, nam oculus is caligare præ senium ejus.

Alms.

Sell that ye have and give *Alms*: provide your ſelves bags which wax not old. Luke 12.33.

A certain man called Cornelius, that feared God with all his houſe, gave much *Alms* to the people. Acts 10.1,2

Altar.

Gad came that day to David, and ſaid unto him, Go up, rear an *Altar* unto the Lord in the threſhing floor of Araunah the Jebuſite. 2Sam. 24.18.

An *Altar* of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt offerings. Exod. 20.24.

And God ſaid unto Jacob, Ariſe, go up to Bethel, and dwell there: and make there an *Altar* unto God, that appeared unto thee when thou fleddeſt from Eſau thy brother. Gen. 35.1.

Eleemoſynæ.

Vendere qui habére, & dare Eleemoſyna: *parare tu crumena qui non veteraſcere.*

Quidam nomen Cornelius, qui timére Deus cum totus domus ſuus, dare Eleemoſyna *multus populus.*

Altare.

R[illegible] *Gad ad David dies il[illegible] & dicere is, Aſcendere [illegible]ſtatuere Dominus* Altar[illegible] *in area Araunæ Jébuſæus.*

Altare *terrenus facere ego, & ſacrificare ſuper ipſe holocauſtum tuus.*

Dicere autem Deus Jacobus, Surgere, aſcendere Bethel, & conſidere ibi: & facere ibi Altare *Deus, qui apparére tu cum fugere metus Heſau frater tuus.*

Apples.

A word fitly ſpoken is like *Apples* of gold in pictures of ſilver. Prov. 25.11.

Stay me with flagons, comfort me with *Apples*, for I am ſick in love. Cant. 2. 5.

I ſaid, I will go up to the Palm-tree, I will take hold of the boughs thereof: Now alſo thy breaſts ſhall be as Cluſters of the vine, and the ſmell of thy noſe like *Apples*.

Arrows.

And Eliſha ſaid unto Joaſh the King of Iſrael, take Bow and *Arrows*, and he took unto him Bow and *Arrows*. 2. Kin. 13.15.

I will make mine *Arrows* drunk with bloud, and my ſword ſhall devour fleſh. Deut. 32.42.

The Sun and Moon ſtood ſtill in their habitation: at the light of thine *Arrows* they went. Hab. 3.11.

Mala.

Velut Malum *aureus cum figura argenteus ſum verbum dictus commode.*

Fulcire ego lagena, ſuſtentare ego Malum, *nam æger amor eſſe.*

Dicere, conſcendere palma, prehendere palmes ii, ſum que jam uber tuus ſicut botrus vitis, & odor naſus tuus ſicut Pomum.

Sagittæ.

Et dicere Eliſæus ad Joaſchus rex Iſrael, ſumere Arcus & Sagitta, & ſumere ad is Arcus & Sagitta.

Inebriare Sagitta *meus ſanguis, & gladius meus abſumere caro.*

Sol & Lima ſtare in habitatio, ad lux Sagitta *tuus ire.*

Ark

Ark.

When the Philiſtins took the *Ark* of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

1 Sam 5. 2.

Now it came to paſs, as David ſate in his houſe, that David ſaid to Nathan the Prophet, Lo, I dwell in an houſe of Cedars, whilſt the *Ark* of the Covenant of the Lord remaineth under curtains.

1 Chr. 17. 1.

Aſp.

And the ſucking child ſhall play on the hole of the *Aſp*, and the weaned child ſhall put his hand on the Cockatrice den.

Iſa. 11. 8.

The wicked man ſhall ſuck the poiſon of *Aſps*, the Vipers tongue ſhall ſlay him.

Job 20. 6.

Their throat is an open ſepulchre; with their tongues they have uſed deceit, the poiſon of *Aſps* is under their lips.

Rom. 3. 13.

Arca.

Cum Philiſtinus accipere Arca *Deus inducere is in ædes Dagon collocare que is prope Dagon.*

Eſt autem, quum ſedeo David domus ſuus, ut dico David Nathan Propheta, ecce habitare in domus Cedrinus, dum Arca *fœdus Dominus habito ſub auleum.*

Aſpis.

Et oblectare ſe lactens ſuper foramen Aſpis, *& ſuper ſpecus vipera depulſus à lacte manus ſuus injicere.*

Improbus homo venenum Aſpis *fugere, occidere is lingua Vipera.*

Sepulchrum apertus ſum guttur is, lingua ſuus dolus utor, Venenum Aſpis *ſub labium ſum is.*

Ass.

Issachar is a strong *Ass* couching down between two burthens. Gen. 49.14

If thou meet thy enemies ox or his *Ass* going astray, bring it back to him again. Exod. 23.4.

A whip for the horse, a bridle for the *Ass*, and a rod for the fools back. Prov. 26.3.

Ax.

The customs of the people are vain, for one cutteth a tree out of the forest with an *Ax*. Jer. 10.3.

And Abimelech got him up to mount Zalmon, and taking an *Ax* in his hand, cut down a bough from the Trees, and took it and laid it on his shoulder. Judg. 9. 48.

All the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his *Ax*, and his mattock. 1 Sam 13.20

Asinus.

Issachar Asinus *sum validus, cubans inter duo sarcina.* Gen. 49.14

Si offendere bos aut Asinus *inimicus tuus errans, reduco is ad ille.* Exod. 23.4.

Flagellum equus, frænum Asinus, *& virga tergum stolidus.* Prov. 26.3.

Securis.

Statutum populus vanus sum, unus enim arbor ex sylva Dolatorium *excidere.* Jer. 10.3.

Et ascendo Abimelec ad mons Zalmon, & accipiens Securis *amputare ramus arbor, & impono humerus suus.* Judg. 9. 48.

Descendo omnis Israelita ad Philistinus, ad polire quisque vomer suus, & ligo suus, & Securis *suus, & rutrum suus.* 1 Sam 13.20

Bear

Bear
Bells
Bird
Bones
Boys
Book
Buckler
Blood
Bush
Bull
Bottle
Burden

Bear.

AND David ſaid unto Saul, thy ſervant feeding his fathers flock, there came a Lion and a *Bear*, and took a Lamb out of the flock.

And the cow and the *Bear* ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

I will meet them as a *Bear* that is bereaved of her whelps, and will rend the caul of their heart.

And the beaſt which I ſaw was like to a leopard, and his feet were as the feet of a *Bear*.

Bell.

A golden *Bell* and a pomgranat, a golden *Bell* and a pomgranat upon the hem of the robe round about.

In that day ſhall there be written upon the *Bells* of the horſes, Holineſs to the Lord.

Urſus.

ET *dico David Saul, paſcens ſervus tuus pater ſuus grex, accedo leo & Urſus, aufero que agnus è grex.*

Et vacca Urſa *que compaſco, ſimul recubare catulus is: & leo ſicut bos comedo ſtramen.*

Occurro is ut Urſa *orbata, & lacero præcordia is.*

Sum que beſtia, qui video ſimilis pardus, & pes is ſum ut pes Urſus.

Tintinnabulum.

Tintinnabulum *aureus & malogranatum*, Tintinnabulum *aureus & malogranatum, in fimbria ille pallium circumquaq;*

Dies ille ſum inſcriptus Tintinnabulum *equus Sanctitas Dominus.*

Bird.

In thee, Lord, put I my truſt; how ſay ye to my ſoul, flee as a *Bird* to your mountain? Pſalm 11. 1.

As the *Bird* by wandring, as the ſwallow by flying; ſo the curſe cauſleſs ſhall not come. Prov. 26. 2.

Deliver thy ſelf as a roe from the hand of the hunter, and as a *Bird* from the hand of the fowler. Prov. 6. 5.

Bones.

At that time, ſaith the Lord, they ſhall bring out the *Bones* of the Kings of Juda, and the *Bones* of the Princes, & the *Bones* of the Prieſts, and the *Bones* of the Prophets, and the *Bones* of the Inhabitants of Jeruſalem, out of their graves. Jer. 8. 1.

As the light of the eies rejoyceth the heart, ſo a good report maketh the *Bones* fat. Prov. 15. 30

Ales.

Id tu Dominus conſidere quomodo dico anima meus, mons veſter ſicut Avicula *emigrare.*

Ut Avicula *errare, ut hirundo volitare; ita maledictio immeritus non adventurus ſim.*

Eripio tu ipſe ut caprea è manus venator, & ſicut Avis *è manus* Auceps.

Ossa.

Tempus ille, dico Dominus, depromere Os *Rex Judæa, & Os Princeps, Os que ſacerdos, & Os propheta, & Os habitans Hieroſolyma è ſepulcrum ipſe.*

Ut lumen oculus lætificare anima, ita auditio bonus pinguefaceo Os.

Boys.

And the ſtreets of the City ſhall be filled with *Boys* and Girls, playing in the ſtreets thereof. Zach. 8. 5.

And the *Boys* grew, and Eſau was a cunning hunter, a man of the field, but Jacob a plain man, and dwelt in Tents. Gen. 25. 27

They have caſt lots for my people, and have given a *Boy* for a harlot, and ſold a girl for wine, that they might drink. Joel 2. 3.

Book.

And the *Book* is delivered to him that is not learned, ſaying, read thee, I pray thee; and he ſaith, I am not learned. Iſa. 29. 12.

And Shaphan carried the *Book* to the King, and brought the King word back again, ſaying, All that was committed to thy ſervants, they do it. 2 Chr. 34. 16

Pueri.

Et platea Civitas repleri Puer *& Puella, ludens in platea ſua.*

Et creſco Puer, *& Eſau ſum vir peritus venatio, vir agreſtis, Jacobus vero vir integer, habitoque in tentorium.*

Populus meus projicio ſortes, exponoque Puer *pro meretrix, & puella vendo pro vinum qui bibere.*

Liber.

Et dari is Liber, *qui neſcio literæ, dicens, legere quæſo hic; & dico, ille neſcire literæ.*

Et affero Schapahan Liber *ille ad Rex, & refero Rex verbum, dicens, quiſquis traditus ſum in manus ſervus tuus facio.*

Buckler.

Buckler.

The way of God is perfect, the word of the Lord is tried: he is a *Buckler* to all them that truſt in him. — 2 Sam 22.31

He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth ſhall be thy ſhield and *Buckler.* — Pſalm 91.4.

Buſh.

And the Angel of the Lord appeared unto Moſes in a flame of fire, out of the middeſt of a *Buſh:* — Exod. 3. 2.

Among the *Buſhes* they brayed, under the nettles they were gathered together. — Job 30.7.

And as touching the dead that they riſe, have ye not read in the book of Moſes, how in the *Buſh* God ſpake unto him, ſaying; I am the God of Abraham, and the God of Iſaac, and the God of Jacob? — Mark 12.26

Clypeus.

Integer ſum via Deus, verbum Deus purgatiſſimus ſum: Clypeus *eſt omnis qui ſui recipio ad is.*

Penna ſuus tu protegere, & ſub ala ipſe confido: Clypeus *& parma ſum fides ipſe.*

Rubus.

Et appareo angelus Dominus ad Moſches in flamma ignis è medium quidam Rubus.

Inter Rubus *rudere ſub urtica congregari.*

De mortuus verò quod ſuſcitandus ſum non lego in liber Moſes, quomodo in Rubus *locutus ſum is Deus, dicens, Ego eſſe Deus Abrahamus-, & Deus Iſaacus & Deus Jacobus?*

Bloud.

And God said, What hast thou done? Behold, the voice of thy brothers *bloud* crieth unto me from the ground. Gen. 4.10.

O earth, cover not thou my *Bloud*, and let my cry have no place. Job 16.18

What profit is there in my *Bloud* when I go down to the pit. Psalm 30. 9.

But Pilate seeing he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the *Bloud* of this just person. Mat. 27.24

Bull.

Their *Bull* gendereth and faileth not: their cow calveth, and casteth not her calf. Job 21.10

Thy sons have fainted, they lie at the head of the streets as a wild *Bull* in a net. Isaiah 51.20

Sanguis.

Et dico Deus, Quis facio? Ecce, vox Sanguis *frater tuus ad ego clamare ab humus.*

O terra, ne tegere Sanguis *meus, & ne sum locus clamor meus.*

Quis lucrum sum in Sanguis *meus cum descendere in fovea?*

Videns autem Pilatus sui nihil proficio, sed major tumultus fio, accipio aqua, abluo que manus is coram turba, dicens, Innoxius ego esse à Sanguis *hic justus.*

Bos.

Bos *is inire nec ejicio semen, eniti vacca is neque abortire.*

Filius tuus defectus animo jaceo in caput omnis platea, ut Bubalus *irretitus.*

Bottle.

Bottle.

Although I am become like a *Bottle* in the ſmoke, I am not forgetful of thy ſtatutes. — Pſalm 119. 83.

And Siſera ſaid unto Jael, Give me I pray thee a little water to drink, for I am thirſty: and ſhe opening a *Bottle* of milk gave him to drink. — Judg. 4. 19.

And Jeſſe took an Aſs laden with bread, and a *Bottle* of wine and a kid, and ſent them by David his ſon unto Saul. — 1 Sam 16. 20

Burthen.

Every man ſhall bear his own *Burthen.* — Galat. 6. 5.

The *Burthen* of Babylon, which Iſaiah the ſon of Amos did ſee. — Iſaiah 13. 1.

The *Burthen* of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundations of the earth, and frameth the ſpirit of man within him. — Zech. 12. 1.

Uter.

Quamvis eſſe ſimilis Uter *ad fumus, ſtatutum tuus non obliviſci.*

Et dico Siſera Jahel, Dare ego quæſo bibo parum aqua, nam ſitire: & ille apperiens Uter *lac do ipſe bibo.*

Et accipio Jeſſe aſinus cum panis oneratus, & Uter *vinum, hœdus que, mitto que is per David filius ſuus ad Saul.*

Onus.

Unuſquiſque ſuus Onus *portare.*

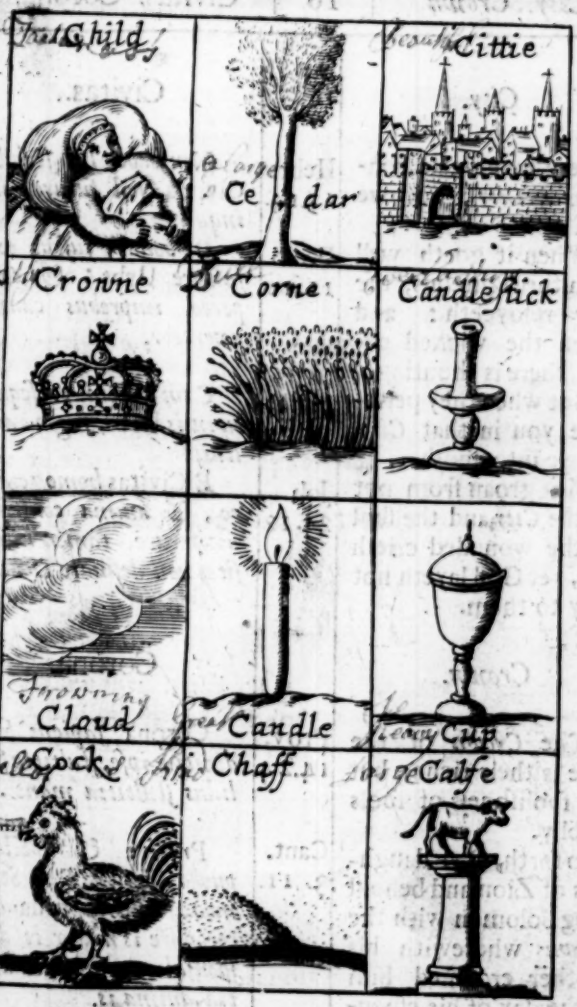
Onus *Babylon qui vidéo Jeſchaiah filius Amotz.*

Onus *verbum Dominus pro Iſrael, dico Dominus, qui extendo cœlum, & fundare terra, formare ſpiritus homo in is.*

Child.

Child.		Puer.
AND thou *Child* ſhalt be called the Prophet of the higheſt, for thou ſhalt go before the face of the Lord to prepare his wayes.	Luke 1. 76.	ET *tu* Puerulus *propheta Altiſſimus vocari, præire enim ante facies Dominus ut parare via is.*
And the *Child* grew, & waxed ſtrong in ſpirit, and filled with wiſdom, and the grace of God was upon him.	Luke 2. 40.	Puerulus *autem creſcere, & corroborari ſpiritus, impleorque ſapientia, & Deus gratia ſum ſuper is.*
Cedar.		Cedrus.
The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a *Cedar* in Libanon.	Pſal. 92. 12	*Juſtus ut palma germinare; ut* Cedrus *in Libanus creſcere.*
And Solomon ſpake three thouſand Proverbs, and his ſongs were a thouſand and five.	1 Kin. 4. 32, 33.	*Et eloquor Solomon ter mille Sententia: ſum que canticum is quinquè ſupra mille.*
And he alſo ſpake of trees, from the *Cedar* tree that is in Libanon even unto the hyſop that ſpringeth out of the wall.		*Et eloqui etiam de arbor, à* Cedrus *qui ſum in Libanus uſque ad hyſopus qui prodire è paries.*
Open thy doors, O Libanon, that the fire may devour thy *Cedars.*	Zach. 11. 1.	*Aperire Libanus janua tuus, ut conſumere ignis* Cedrus *tuus.*

City.


Child
Cittie
Cedar
Crowne
Corne
Candlestick
Cloud
Candle
Cup
Cock
Chaff
Calfe

City.

Here have we no continuing *City*, but we ſeek one to come. Hebr. 13.14.

When it goeth well with the righteous, the *City* rejoyceth: and when the wicked periſh, there is ſhouting. Prov. 11.10.

But when they perſecute you in that *City*, flee ye into another. Matth 10.23.

Men groan from out of the *City*, and the ſoul of the wounded crieth out, yet God layeth not folly to them. Job 24.12.

Crown.

The *Crown* of the wiſe is their riches, but the fooliſhneſs of fools is folly. Prov. 14.24.

Go forth, O ye daughters of Zion, and behold King Solomon with the *Crown* wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart. Cant. 3. 11.

Civitas.

Non habeo hic ſtabilis Civitas, *ſed futurus ille inquiro.*

De bonum juſtus exſultare Urbs: *& cum pereo improbus cantus exerceor.*

Cum autem perſequor tu in is Urbs, *fugio in alius.*

E Civitas *homo gemere, & anima confoſſus vociferare, tamen inſulſitas non deſinare Deus.*

Corona.

Corona *Sapiens ſum divitiæ ipſe, ſtultitia ſtolidus ſtultitia maneo.*

Prodire & ſpectare puella Tzijon Rex Solomon, cum Corona *qui coronare is mater is dies ſponſalia is, & dies lætitia anima is.*

Corn.

Corn.

They reap every one his *Corn* in the field, and they gather the vintage of the wicked. Job 24. 6.

The field is waſted, the land mourneth, for the *Corn* is waſted, the new wine is dried up, the oil languiſheth. Joel 1 10.

God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of *Corn* and wine. Gen. 27. 28

Candleſtick.

And thou ſhalt make a *Candleſtick* of pure gold: of beaten work ſhall the *Candleſtick* be made: his ſhaft and his branches, his boles, his knobs, and his flowers ſhall be of the ſame. Exod. 25. 31

Let us make a little chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a *Candleſtick*. 2 Kin. 4. 10.

Frumentum.

In ager Farrago *is demetere, & vinea improvus vindemiare.*

Vaſtari ager, lugere terra, quia vaſtor Frumentum *exareſcere muſtum, languere oleum.*

Do Deus tu de ros cœlum variaque pinguedo terra, & copia Frumentum *& muſtum.*

Candelabrum.

Et facio Lychnuchus *ex aurum purus, opus continens fio* Lychnuchus *ille: ſcapus is, & ramus is, lanx is, & malum oblongus is, & caiculus is ex is ſum.*

Facio, quæſo, cœnaculum parvus murus, ubi pono ille lectus & menſa, ſella quoque, & Candelabrum.

Cloud.

I do ſet my bow in the *Clouds*, and it ſhall be for a token of a covenant between me and the earth. Gen. 9 13. 14

And it ſhall come to paſs, when I bring a *Cloud* over the earth, that the bow ſhall be ſeen in the *Cloud*.

And when he had ſpoken theſe things, while they beheld, he was taken up, and a *Cloud* received him out of their ſight. Acts 1. 9.

Candle.

The ſpirit of man is the *Candle* of the Lord. Prov. 20. 27

There ſhall be no reward to the evil man, the *Candle* of the wicked ſhall be put out. Prov. 24. 20

The light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. Job 18. 5. 6.

The light ſhall be dark in his tabernacle, and his *Candle* ſhall be put out with him.

Nubes.

Arcus meus diſponere in Nubes, *ſumque ſignum fœdus inter ego & terra.*

Et facturus eſſe, cùm Nubes *terra obnubilare, ut conſpicuus ſum arcus in* Nubes.

Et cùm hic dico, dum aſpicio elevatus ſum & Nubes *ſuſcipio is ab oculus ii.*

Lucerna.

Anima homo Lucerna *ſum Dominus.*

Non ſum finis malus Lucerna *improbus extingui.*

Lux improbus extinguor, neque ſplendeo ſcintilla ignis is.

Lux tenebroſus fio in tentorium is, & Lucerna *is cum is extingui.*

A Cup.

A Cup.

And Pharaoh's *Cup* was in my hand, and I took the grapes, and preſſed them into Pharaoh's *Cup*; and I gave the *Cup* into Pharaoh's hand. Gen. 40. 11

The Lord is the portion of my inheritance and of my *Cup*. Pſalm 16. 5.

In the hand of the Lord there is a *Cup*, and the wine is red. Pſalm 75. 8.

I will take the *Cup* of Salvation, & call upon the Name of the Lord. Pſalm 116. 13.

A Cock.

And the ſecond time the *Cock* crew: and Pe[illegible]alled to mind the words that Jeſus ſaid unto him, before the *Cock* crow twice, thou ſhalt deny me thrice. Mark 14. 72.

Jeſus ſaid unto Peter, verily I ſay unto thee, that this night before the *Cock* crow, thou ſhalt deny mee thrice. Mat. 26. 34

Poculum.

Sumque Poculum Parho in manus meas, & accipere uva & exprimere is in Poculum *Parho, & porrigere* Poculum *in Parho manus.*

Dominus portio ſum prædium meus & Poculum *meus.*

Poculum *ſum in manus Dominus, & vinum* ruber *ſim.*

Poculum *omnis ſalus acceptum exhibeo, & nomen dominus prædicare.*

Gallus.

Et ſecundo Gallus *vocem emiſit, & recordatus eſt Petrus verborum que dixerat ei Jeſus, priuſquam* Gallus *vocem bis miſerit, ter me abnegabis.*

Dixit Petro Jeſus, Amen dico tibi, iſta nocte antequam Gallus *vocem mittat, ter me abnegabis.*

Chaff.

Chaff.		Gluma.
How oft is the Candle of the wicked put out? and how oft cometh their destruction upon them?	Job 21.17 18.	*Quoties lucerna improborum extinguitur, & supervenit eis interitus ipsum.*
They are as stubble before the wind, and as *Chaff* that the storm carrieth away.		*Sunt ut palea coram vento, & ut* Gluma *quam surripit turba.*
Let them be as *Chaff* before the wind: and let the Angel of the Lord chase them.	Psalm 35. 5.	*Sint sicut* Gluma *coram vento, angelo Jehovæ impellente.*
The ungodly are not so, but are like the *Chaff* which the wind driveth away.	Psalm 1. 4.	*Non ita sunt improbi, sed sicut* Gluma *quam dispellit ventus.*
Calf.		Vitulus.
And Abraham ran unto the herd and fetcht a *Calf* tender and good, and gave it unto a young man, and he hasted to dress it.	Gen. 18. 7.	*Et curro Abrahamus ad Armentum, & accipio vitulus tener & bonus, doque ad puer qui festinare apparo is.*
And he took the *Calf* which they had made, and burnt it in the fire.	Exod. 32.20	*Et accipio vitulus qui facio, exuroque in ignis.*

Herm

et cucurrit Abrahamus ad armentum
et accepit vitulum tenerum et bo

Death
Drie Ground
Drops
Devil
Drinkard
Doore
Dove
Dog
Dragon
Drink
Diadem
Bling
21

Death.

PRecious in the sight of the Lord, is the *Death* of his Saints.	Psalm 116. 15.	*Mors.* PRetiosus sum in oculis Jehovæ, Mors intentatus is quis ipse benignitate prosequi.
I know thou wilt bring me to *Death*, and to the house appointed for all living.	Job 30. 23	*Experiri*, Mors *avocare ego & domus constitutus omnis vivens.*
In *Death* there is no remembrance of thee: in the grave who shall give thee thanks?	Psalm 6. 5.	*Non sum in ipse* Mors *recordatio tu: in sepulcrum quæ celebrare tu?*
Her house enclineth unto *Death*, and her paths unto the dead.	Prov. 2. 18.	*Propendeo ad* Mors *domus is, & ad experi vitæ orbita is.*

Dry ground.

He turneth Rivers into a wilderness, and the watersprings into *Dry ground.*	Psalm 107. 33.	Siticulosum solum. *Redigo flumen in desertus, & processus aqua in* Siticulosus solum.
And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on *Dry ground.*	2. Kin. 2. 8.	*Et assumo Elijah toga suus, & convolvo percutioque aquas & divisus cedere huc & illuc: ita transire ipse ambo per* Siccus solum.

A Drop.

The nations are as the *Drop* of a Bucket, and are as the ſmall duſt of the ballance. — Iſa. 40. 15.

Behold God is great, and we know him not, for he maketh ſmall the *Drops* of water: they pour down rain according to the vapour thereof. — Job 36. 26. 27.

Hath the rain a father? or who hath begotten the *Drops* of the dew. — Job 38. 28.

My head is filled with dew, and my locks with the *Drops* of the night. — Cant. 5. 2.

Devil.

Jeſus was led up of Spirit into the wilderneſs to be tempted of the *Devil.* — Matth 4. 1.

Submit your ſelves therefore to God: reſiſt the *Devil*, and he will flee from you. — James 4. 7.

Gutta.

Gens tanquam Gutta *è ſitula, & tanquam flos pulviſculus in lans reputari.*

En Deus fortis ita amplus ſum ut non cognoſcor; nam ſubtrabo ſtilla aqua, fundo pluvia ad calamitas ii.

Sum ne pluvia pater? aut quis gigno Gutta *ros?*

Caput meus oppletus ſum ros, capillus meus aſperſio nocturnas.

Diabolus.

Jeſus ſubducor in deſertus à Spiritus, ut tentari à Diabolus.

Subjici igitur tu Deus: obſiſtere Diabolus, *& fugio à tu.*

Drunkard.

Awake ye *Drunkards* and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1. 5.

Nor thieves, nor Covetous, nor *Drunkards*, nor revilers, nor extortioners, shall inherit the Kingdom of God. 1. Cor. 6. 10.

Wo to the crown of Pride, to the *Drunkards* of Ephraim. Isa. 28. 1. 3.

The crown of pride, the *Drunkards* of Ephraim shall be troden under feet.

Door.

If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the *Door*. Gen. 4. 7.

Set a watch (O Lord) before my mouth, keep the *Door* of my lips. Psalm. 141. 3.

As the *Door* turneth upon his hinges, so doth the slothful upon his bed. Prov. 26. 14.

Ebrius.

Expergisci Ebriosus *ac flere, ac ejulare omnis vini potor, propter mustum quod excisus sum ex os vester.*

Neque fur, neque avarus, neque Ebriosus, *neq; conviciator, neque rapax, regnum Deus hæreditas possideo.*

Væ corona factus, Ebriosus *Ephraim.*

Pes conculcari, corona factus, Ebriosus *Ephraim.*

Ostium.

Si bene ago, remissio recipio, si vero non bene ago, præfores sum peccatum.

Compono Jehova, observo os meus custodiens moderari quicquid effero labium meus.

Ut Janua circumagi in cardo suus, ita piger in lectus suus: Dove.

Dove.

O that I had wings like a *Dove*, that I might fly away and be at reſt.

Behold, thou art fair my love; behold thou art fair, thou haſt *Doves* eyes.

Like a Crane or a Swallow, ſo did I chatter: I did mourn as a *Dove*: mine eyes fail with looking upward; O Lord, I am oppreſſed; undertake for me.

Dog.

For him that is joyned to all the living there is hope: for a living *Dog* is better than a dead lion.

As a *Dog* returneth to his vomit, ſo a fool returneth to his folly.

But it happened unto them, according to the true proverb, the *Dog* is turned to his own vomet and the ſow that was waſhed to her wallowing in the mire.

Pſalm 55. 6.

Cant. 1.15.

Iſaiah 38.14.

Eccl. 9.4.

Prov. 26.11

2 Pet. 2.22.

Columba.

O ſi quis habeo ala velut Columba, *evolare ubi habito poſſum.*

Ecce pulcher ſum Amica meus, ecce pulcher ſum oculus tuus ſum Columbinus.

Ut Grus aut Hirundo, ita pipire, gemere ut Columbus, *exhauriri oculus meus ſpectans in ſublimis, Dominus, oppreſſio ſio ego, pertexto ego.*

Canis.

Nam uter ſum qui alligari in totus hic vita ad ſum fiducia: quin Canis *vivens ſum melius quam leo mortuus.*

Ut Canis *redire ad vomitus ſuus, ita ſtolidus iterare ſtultitia ſuus.*

Sed accido is quod verus proverbium dicor ſolio, Canis *reverſus ſum ad ſuus ipſius vomitus, & ſus lotus ad volutabrium cœnum.*

A Dragon.

Thou ſhalt tread upon the lion and adder: the young Lion and the *Dragon* ſhalt thou trample under feet. Pſalm 91.13.

In that day the Lord with his ſore and great and ſtrong ſword ſhall puniſh *Leviathan* the piercing Serpent, and he ſhall ſlay the *Dragon* that is in the ſea. Iſa.27. 1.

Drink.

And God opened Hagars eyes, and ſhe ſaw a well of water, and ſhe went and filled the bottle with water, and gave the lad *Drink*. Gen. 21.19.

And ſhe made haſt, and let down her pitcher from her ſhoulder, and ſaid *Drink*, and I will give thy Camels *Drink* alſo, ſo I drank, and ſhe made the Camels *Drink* alſo. Gen. 24.46

Draco.

Super ferox leo & aſpin incedo, conculcare jubeo leo & Draco.

Die ille animadvertet Jehova gladius ſuus duriſſimus maximus que & validiſſimus in balæna ſerpens; & interficiet Draco qui ſum in mare.

Potum.

Et aperio Deus oculus Hagara, & video puteus Aqua, & abeo impleo que vter aqua, & do puer potus.

Et feſtinare, & demitto hydria ſuus à ſui, dico que, bibo, etiamque Camelus tuus bibendum dare, ſic bibo etiam Camelus bibendum do.

Dia-

Diadem.

I put on righteouſneſs, and it cloathed me: my judgment was as a robe and a *Diadem.*

Job 29.14.

In that day ſhall the Lord of hoſts be for a Crown of glory, and for a *Diadem* of beauty unto the reſidue of his people.

Iſa.28. 5.

Thou ſhalt alſo be a Crown of glory in the hand of the Lord, and a royal *Diadem* in the hand of thy God.

Iſa.62. 3.

Dung.

He ſhall periſh for ever like his own *Dung*: they which have ſeen him, ſhall ſay, Where is he?

Job 20.7.

Do unto them as unto the Midianites: as to Siſera, as to Jabin, at the brook of Kiſon:

Pſalm 83.9. 10.

Which periſhed at Endor: they became as *Dung* for the earth.

Diadema.

Juſtitia induere, & induo ego: velut pallium & cidarin ſim judicium meum.

Dies ille ſum Jehova exercitus pro Corona decus & pro Diadema *ornatus reliquus populus ſuus.*

Sum quoque Corona ornatus manus Jehova, & Diadema *regius manus Deus tuus.*

Stercus.

Sicut Stercus *ipſe in perpetuum perire: qui video is, dico, ubi ſum?*

Facio iſte ut Medianita, ut Siſera, ut Jabin torrens Kiſon.

Qui exciſus ſum ad Hendor, fio ut ſimus terra.

Eagle
Eare
Eye
Ear-Ring
Earth
Egg
Elephant
Ease
Element
Earthquake
Enemy
Evening
28

Eagle.

LAbor not to be rich: ceaſe from thine own wiſdom, for riches make themſelves wings, they fly away as an *Eagle* towards heaven. Prov. 23.4, 5.

Behold, he ſhall come up as clouds, and his chariots ſhall be as a whirlwind, his horſes are ſwifter than *Eagles*: wo unto us for we are ſpoiled. Jer. 4. 13.

Doth the *Eagle* mount up at thy command, and make her neſt on high. Job 39.27.

Ear.

When the *Ear* heard me, then it bleſſed me, and when the eye ſaw me, it gave witneſs to me. Job 29.11.

He that planted the *Ear*, ſhall he not hear? he that formed the eye, ſhall he not ſee? Pſalm 94. 9.

Bow down thine *Ear*, and hear the words of the wiſe, and apply thy heart unto my knowledge. Prov. 22.17.

Aquila.

Ne fatigare tu ut diteſcere, à prudentia tuus deſiſtere nam comparare ſui ala, ut aquila avolare verſus cœlum.

Ecce tanquam nubes aſcendo, & tanquam turbo ſum currus is: levior ſum Aquila *equus ii: væ ego nam vaſtari.*

An ad præſtiturum tuus altum peto Aquila? *an attollo nidus ſuus.*

Auris.

Quum auris ego audio beatus prædicare ego; & quum oculus ego video teſtificari de ego.

An plantator auris, an non audio? aut formator oculus, an non intueri.

Inclinare auris tuus, & auſcultare verbum ſapiens, & animus tuus adhibeo ad ſcientia meus.

Eye.

Eye.

The *Eye* of him that hath ſeen me, ſhall ſee me no more: thine *Eyes* are upon me and I am not. Job 7.8.

Behold, the *Eye* of the Lord is upon them that fear him, and upon them that hope in his mercy. Pſalm 33.18.

The *Eye* that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it. Prov. 30.17.

Ear-ring.

As an *Ear-ring* of Gold and an ornament of fine Gold, ſo is a wiſe reprover upon an obedient ear. Prov. 25.12.

And they gave unto Jacob all the ſtrange Gods which were in their hand, and all their *Ear-rings* which were in their Ears. Gen. 35.4.

Oculus.

Oculus *ille qui ego video ne amplius ego videa:* Oculus *tuus ad ego reſpiciens ego non ſum amplius.*

Ecce Oculus *Jehova attendo ad timens ſui: ad expectans benignitas ipſe.*

Oculus *qui ſubſannare pater, aut ſpernere obedientia mater, hic effodio Corvus vallis, & comedo is juvenis aquila.*

Monile.

Velut Monile *aureus, & ornamentum ex inſigne aurum ita ſum reprehenſor ſapiens apud auris auſcultans.*

Et do Jahakobus omni Deus alienus populus, qui ſum in manus ſuus, & in auris qui ſum in auris ſuus.

Earth.

O *Earth*, cover not thou my bloud, and let my cry have no place. Job 16.18.

Be wise now therefore, O ye kings: be instructed ye judges of the *Earth.* Psalm 2.10.

The heavens for height, and the *Earth* for depth, and the heart of kings is unsearchable. Prov. 25.3,

One generation passeth away, and another cometh; but the *Earth* abideth for ever. Eccl. 1.4.

An Egg.

Can that which is unsavory be eaten without salt? or is there any taste in the white of an *Egg.* Job 6.6.

As the partridge sitteth on *Eggs*, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jer. 17.11

Terra.

O Terra, ne tegere sanguis meus, & ne sum locus clamor meus.

Nunc ergo Rex animadverto; eruditio percipio o judex Terra.

Ut cœlum altitudo, Terra *que profunditas, ita animus Rex non sum perveſtigatio.*

Generatio unus abire, & alter advenio: ſed Terra *in ſeculum maneo.*

Ovum.

An comedi inſulſus abſque ſal? ſumne ſapor in albumen vitellus.

Ut perdix colligo ovum, ſed non excludo, ita qui comparare divitiæ ſed injuria: medius dies ſus derelinquo is, tandem ſumque ſtultus.

Ele-

Elements.

But after ye have known God, or rather are known of God, how turn ye again to the weak and beggerly *Elements.* Gal. 4. 9.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the *Elements* shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. 2 Pet. 3. 10.

Elephant.

Behold now the *Elephant* I made with thee, he eateth grass as an ox. Job 40. 15, 16.

Lo now his strength is in his loins, and his force in the navel of his belly, &c.

Elementa.

At nunc quum cognoscã Deus, imo potius cognitus sum à Deus, quomodo converto tu retrorsum ad infirmus & egenus Elementum.

Venio autem sicut fur in nox, dies ille dominus qui cælum cum stridor præterire Elementum *vero æstuans solvi, terra que, & qui in is sum opus exuror.*

Elephas.

Jam ecce Elephas *qui facere tu cum; qui fœnum ut bos comedere.*

Ecce jam inquam, vis is in lumbus is sum, & robur is in umbilicus venter is, &c.

Esse

Eaſe.

What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe. Pſalm 25.12.

Riſe up ye women that are at *Eaſe*: hear my voice ye careleſs daughters, give ear unto my ſpeech. Iſaiah 32.9, 11.

Tremble ye Women that are at *Eaſe*: be troubled ye careleſs ones: ſtrip ye, and make ye bare, and gird ſackcloth upon your loins.

Earthquake.

And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind, and after the wind an *Earthquake*; but the Lord was not in the *Earthquake*. 1 Kin. 19.11.

Tranquillitas.

Qualis ſum vir ille qui revereor Dominus? docens ipſe quis via eligo?

Fœmina Tranquillus *ſurgo, audio vox meus filia confidens, auribus percipio ſermo meus.*

Trepidare ô Tranquillus, *commoveor ô confidens, exuo atque nudare tu, denique accingi lumbus.*

Concuſſio.

Ecce Jehovo tranſire, & ventus magnus ac vehemens perfrango montes, ac perrumpit petra ante Jehova: ſed non ſum in is ventus Jehova; poſt ventus Concuſſio, *non ſum in* Concuſſio *ille Jehova.*

Enemy.

Faithful are the wounds of a friend, but the kisses of an *Enemy* are deceitful. Prov. 27.6.

Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth. Prov. 24.17.

When a mans wayes please the Lord, he maketh even his *Enemys* to be at peace with him. Prov. 16.7.

The last *Enemy* that shall be destroyed, is death. 1 Cor. 15.26

Hostis.

Fidelis sum vulnus amicus, deprecandus vero osculum osor.

Quum cado inimicus tuus ne lætari; quumque corruo ne exsultare animus tuus.

Quum benevolentiâ prosequi Jehova via aliqua, etiam inimicus ei pacatus reddo ei.

Ultimus autem hostis aboleor mors.

Evening.

Man goeth forth to his work, and to his labor until the *Evening*. Psalm 104. 23.

And the Dove came unto Noah in the *Evening*, and lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth. Gen. 8 11.

Vesper.

Prodire homo ad opus suus & ad cultura sua usque ad vespera.

Et venio ad Noach columba tempus Vespertinus, *ecce autem folium oliva decerptus in os, ille sic cognosco Noach levatus sum aqua superficies terra.*

Fig-

Figtree

Feathers

Flowers

Fetters

Fire

Face

Fan

Feet

Fool

Fox

Fish

Fruit

Fig-tree.

BEhold the *Fig-tree*, and all the trees. Luke 21.29, 30.

When they ſhoot forth ye know that Summer is nigh at hand.

And when Jeſus ſaw a *Fig-tree* in the way, he came to it, and found nothing thereon, but leaves only; and ſaid unto it, Let no fruit grow on thee henceforward for ever, and preſently the *Fig-tree* withered away. Matt. 21.29.

Nightcrow gall

Feathers.

Gaveſt thou the goodly wings unto the peacocks, or wings and *Feathers* unto the oſtriches. Job 39.13

Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her *Feathers* with yellow gold. Pſalm 68.13.

Ficus.

VIdeo ficus, & *omnis arbor.*

Quum emitto agnoſco prope ſum æſtas.

Et quum video Jeſus Ficus *quidam apud via venio ad ii, & nihil invenio in is, niſi folium ſolum: & dico ii, ne amplius ex tu fructus naſci in æternum, & exareſco illico* Ficus.

Pennæ.

Ala ne pavo exſultabundus, an Penna *ciconiæ aut ſtruthiocamelus dare?*

Etiamſi jaceo inter duo ſtrues lapideus, ſum ſimilis ala columba tectus argentum, cujus Penna *ſum ex fulvus aurum.*

Flower.

Flower.

All fleſh is as graſs, and all the glory of man, as the *Flower* of the graſs, the graſs withereth and the *Flower* thereof falleth away.

1 Pet. 1.24, 25.

But the word of the Lord endureth for ever.

He ſhall ſhake off his unripe grape as the Vine, and ſhall caſt off his *Flower* as the Olive.

Job 15.33

As for man his days are as graſs: as a *Flower* of the field, ſo he flouriſheth.

Pſalm 103. 15.

Fetters.

And they ſlew the ſons of Zedekiah before his eys, and put out the eys of Zedekiah, and bound him with *Fetters* of braſs, and carri'd him to Babylon.

2 Kin. 25.7.

He ſent a man before them; even Joſeph who was ſold for a ſervant:

Pſalm 105. 17,18.

Whoſe feet they hurt with *Fetters.*

Flos.

Omnis caro ſum ut gramen, & omnis gloria homo ut Flos *gramen, exareſco gramen & Flos is decido.*

Sed verbum Dominus maneo in æternum.

Aufero omphax is ut vitis, & abjicio ſicut olea Flos *is.*

Ipſe mortalis ſimilis fœnum dies ſum; ſicut Flos *ager, ſic floreo ipſe.*

Vincula.

Et jugulare filius Tzidkija & excæcare oculus Tzidkija, & vinco is nummellus chalybeus deduco que is in Babylonia.

Mitto ante is vir præſtans qui ad ſervitus venditus ſum Joſephus.

Qui pes affligo compes ferrum ſubire ipſe.

Fire.

Out of his mouth go burning Lamps, and ſparks of *Fire* leap out. — Job 41.19

When thou paſſeſt through the waters. I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the *Fire*, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. — Iſaiah 43.2.

Face.

Wherefore hideſt thou thy *Face*, and holdeſt me for thine enemy? — Job 13.24.

And Jacob called the name of the place Penuel: for I have ſeen God *Face* to *Face*, and my life is preſerved. — Gen. 32.30.

Becauſe for thy ſake I have born reproach: ſhame hath covered my *Face*. — Pſalm 69.7.

Ignis.

Ex os is velut tæda prodeo; ſcintilla ignis prorupio ſui. — Job 41.19

Quum tranſire tu ad eſſe & per flumen, ne inundare tu; quum ambulare per ignis, non uror, & flamma non incendere tu. — Iſaiah 43.2.

Facies.

Quare facies tuus abſcondo, & reputare ego inimicus tu. — Job 13.24.

Quapropter vocare Jahakob nomen ille locus Penuel: nam Deus, inquit, videre hicce oculus in & ereptus ſum anima meus. — Gen. 32.30.

Nam propter tu ſuſtinere opprobrium operio ignominia facies meus. — Pſalm 69.7.

Fan.

I will *Fan* them with a *Fan* in the gates of the land: I will bereave them of children, I will deſtroy my people ſith they return not from their ways.

Jer. 15 7.

Whoſe *Fan* is in his hand and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

Luke 3,17.

Feet.

How beautiful are thy *Feet* with ſhoes, O Princes daughter! the joynts of thy thighs are like jewels.

Cant. 7.1.

Thou haſt delivered my ſoul from death: wilt not thou deliver my *Feet* from falling, that I may walk before God in the light of the living?

Pſalm 56.13

I have put off my coat how ſhall I put it on? I have waſhed my *Feet*, how ſhall I defile them?

Cant. 5.3.

Ventilabrum.

Ventilare & Ventilabrum *in porta hiis terra orbare; perdo populus meus: quum à viis ſuis non revertor.*

Qui Ventilabrum *in manus ipſe ſum, & perpurgare aream ſuum, & congregare triticum in horreum ſuus, palea autem exuro ignis inextinguibilis.*

Pedes.

Quam pulcher ſum pes tuus cum calceus, filia ingenus, ambitus, femur tuus ſum velut monilo.

Eripio anima meus à mors, an non pes meus à lapſus eripere ut ambulare coram Deus in lux hic vita?

Exuo tunica meus, quomodo induere is lavare pes meus, quomodo inquinare is?

Fool.

The wise mans eyes are in his head, but the *Fool* walketh in darkness: and I my self perceived also that one event happeneth to them all.

Then said I in my heart, as it happeneth to the *Fool* so it happeneth even to me.

Let no man think me a *Fool*; if otherwise, yet as a *Fool* receive me, that I may boast my self a little.

Fox.

And Jesus said unto the Pharisees, go ye and tell that *Fox*, behold, I cast out Devils, and I do cures to day and to morrow, and the third day I shall be perfected.

Because of the mountain of Zion which is desolate, the *Foxes* walk upon it.

Eccl. 2.14, 15.

2 Cor. 11.16.

Luke 13.32.

Lam. 5.18.

Stultus.

Sapiens ipse ut qui sum oculus in caput, Stolidus *autem in tenebræ ambulare, agnosco similiter ego eventus idem evenio omnis iste.*

Tunc dico ego animus meus secundum eventus Stolidus *etiam ego.*

Nequis ego putare Stolidus *sum: alioquin vel ut* Stolidus *recipio ego, ut paululum quiddam ego & ego glorior.*

Vulpes.

Dico Jesus Pharisæus profectus dico Vulpes *iste, ecce, ejicere dæmonium & sanatio peragere hodie & cras, tertius autem dies consummor.*

Propter mons Tzion qui desolatus sum, per qui Vulpes *eo libere.*

Fiſh.

The Lord prepared a great *Fiſh* to ſwallow up Jonah, and Jonah was in the belly of the *Fiſh* three dayes and three nights.

What man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

Or, if he aſk a *Fiſh*, will he give him a ſerpent?

And the Lord ſpake unto the *Fiſh*, and it vomited out Jonah upon the dry land.

Fruit.

The *Fruit* of the righteous is a tree of life; and he that winneth ſouls is wiſe.

As the apple-tree among the trees of the wood, ſo is my beloved among the ſons: I ſat down under his ſhadow with great delight, and his *Fruit* was ſweet to my taſte.

Jonah 1.17.

Matt. 7. 9, 10. Jonah 2.10.

Piſcis.

Parare Jehova Piſcis *magnus abſorbeo Jonas, ſum que Jonas in viſcera ille* Piſces *tres dies & tres noctes.*

Quis ſum ex tu homo, qui ſi filius is peto ab is panis, do is lapis?

Aut ſi piſcis peto, num ſerpens do is?

Et loqui Jehova Piſcis *ille, evomo que Jona in arida.*

Prov. 11.30.

Cant. 2.3.

Fructus.

Fructus *juſtus ſum arbor vita, quum diſciplina imbuo anima ſapiens.*

Ut malus inter arbor ſilva ita ſum amicus meus inter filius: in umbra is ſumme deſiderare ſedeo, & Fructus *is dulcis ſum palatum meum.*

Garden
Garment
Gall
Gate
Giant
Girdle
Goate
Gold
Grass
Ground
Grief
Grashopper

Garden.

AND the Lord God took the man, and put him into the *Garden* of Eden, to dreſs it, and to keep it. Gen. 2.15.

A *Garden* encloſed is my ſiſter, my ſpouſe: a ſpring ſhut up, a fountain ſealed. Cant. 4.12.

In the place where Jeſus was crucified, there was a *Garden*, and in the *Garden*, a new ſepulchre, wherein was never yet man laid, there laid they Jeſus therefore, becauſe of the Jews preparation day. John 19.41. 42.

Garment.

By the great force of my diſeaſe, is my *Garment* changed; it bindeth me about as the collar of my coat. Job 30.18

Pride compaſſeth them about as a chain, violence covereth them as a *Garment*. Pſalm 73.6.

Hortus.

ACcipio que Jehovah Deus homo & collocare ipſe in Hortus *Eden, ad colendus is, & ad cuſtodiendus is.*

Hortus *clauſus ſum ſoror mea, ſponſa: ut ſaturigo clauſus, fons obſignatus.*

In is locus ubi ſum Jeſus crucifixus ſum Hortus *& in* Hortus *monumentum novus in qui nondum quiſquam poſitus ſum, ibi ergo propter paraſceue Judæus pono Jeſus.*

Veſtitus.

Præ magnus vis morbus mutare ſui veſtitus meus, ut ora tunica meus cingo ego.

Cingo is torques ſuperbia operire velut ornamentum violentia is.

Gall.

They gave him vinegar to drink mingled with *Gall*: and when he had tasted thereof he would not drink. Matth 27.34.

The Lord our God hath put us to silence, and given us water of *Gall* to drink, because we have sinned against the Lord. Jer.8. 14.

Gate.

And the King appointed the lord on whose hand he leaned, to have the charge of the *Gate*: and the people trod upon him in the *Gate*, and he died. 2.Kin. 7. 17.

And the King was much moved and went up to the chamber over the *Gate*, and wept: and as he went, thus he said, O my son Absalom: my son, my son Absalom: would God I had died for thee, O Absalom my son, my son. 2.Sam. 18.33.

Fel.

Do ut acetum bibendus cum Fel *mistus: & quum gusto nolo bibo.* Matth 27.34.

Jehova Deus noster silentium indico ego, & do bibendus ego succus cicuta, quia peccare Jehova. Jer.8. 14.

Porta.

Et Rex præficio Porta *tribunus ille qui manus nitor, & proculcare populus in porta ita ut morior.* 2.Kin. 7. 17.

Et commotus Rex, & ascendo in cœnaculum ille Porta *& flere: & eo, ita dico, Filius meus Abschalom, filius meus, filius meus Abschalom, utinam mortuus sum ego utinam sum locus tuus Abschalom filius meus, filius meus.* 2.Sam. 18.33.

Giant.

God hath delivered me to the ungodly, and turned me over into the hands of the wicked. Job 16.11, 14.

He breaketh me with breach upon breach, he runneth upon me like a *Giant*.

There were *Giants* in the earth in those days; and also after that, when the sons of God came in unto the Daughters of men, and they bare children to them; the same became mighty men. Gen. 6. 4.

Girdle.

As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oyl into his bones. Psalm 109. 18.19.

Let it be unto him as the garment which covereth him; and for a *Girdle* wherewith he is girded continually.

Gigas.

Do ego Deus iniquus, & in manus improbus inclinare ego.

Irrumpo in ego irruptio alius ad alius, incurro in ego ut robustus.

Gigas *sum in terra dies ille, ac etiam sum postea, qui dies congredior filius Deus cum filia homo qui liberi pario ille, is sum potentissimus.*

Zona.

Ut indutor maledictio velut chlamys suus: & ingredior velut aqua, intra is & velut oleum in os is.

Adsum ille tanquam pannus amicio sui; & pro Zona jugiter sui accingo is.

Goat.

If his offering be a *Goat*, then he ſhall offer it before the Lord. Levit. 3.12.

If any ſoul ſin through ignorance, then he ſhall bring a ſhe *Goat* of the firſt year for a ſin offering. Num. 15.27.

Seven dayes ſhalt thou prepare every day a *Goat* for a ſin offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh. Ezeck 43.25.

Gold.

And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and araied him in veſtures of fine linnen, and put a *Gold* chain about his neck. Gen. 41.42.

Thy cheeks are comely with rows of jewels. thy neck with chains of *Gold.* Cant. 1.10.

We will make thee borders of *Gold* with ſtuds of Silver. 11.

Capra.

Si Capra *ſum oblatio, ii tum offero ille coram Jehova.*

Si anima ulla peccare per error, is offerre Capra *anniculus in peccatum.*

Septem dies, parare hircus peccatum quilibet dies prout juvencus ſubrumis & aries è grex integer paro debere.

Aurum.

Detrabo Parho annulus ſuus è manus ſuus induo ille in manus Joſephus, jubere que ipſe induo veſtis xylinus, & appono torquis aureus collum is.

Decorus ſum gena tuus, velut linea lapellus, collum tuus velut tornex linea Aureus.

Facio tu, cum punctum argenteus.

Graſſ.

Graſs.

Doth the wild Aſs bray when he hath *graſs*? or loweth the ox over his fodder.

Job 6.5.

The Kings wrath is as the roaring of a lion, but his favour is as dew upon the *Graſs*.

Prov. 19. 12

The voice ſaid, Cry, and he ſaid, What ſhall I cry? All fleſh is *Graſs*, and all the goodlineſs thereof is as the flower of the field.

Iſaiah 40.6. 8.

The *Graſs* withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.

Ground.

Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the *Ground*.

Job 5. 6.7.

Yet man is born unto trouble, as the ſparks fly upward.

He turneth rivers into a wilderneſs, and the water-ſprings into dry *Ground*.

Pſalm 107. 33.

Gramen.

An rudo onager apud tener herba? boarene bos ad forago ſuis?

Ut rugitus leo ſum indignatio Rex, ut ros autem ſuper herba benevolentia is.

Vox dico prædicare, & dico quid prædico? omnis caro ſum Gramen, *etiam omnis benignitas is ſimilis ſum flos ager.*

Exareſco Gramen, *decido flos, aut verbum Deus noſter permaneo in ſeculum.*

Solum.

Quamvis non prodeo è pulvis afflictio, & ex humus non efflureſco moleſtia.

Tamen homo ad moleſtia edor ut ſcintilla in altus evolare.

Rodigo flumen in deſertus & proceſſus aqua in ſiticulos Solum.

Grief

Grief.

Oh that my *Grief* were throughly weighed, and my calamity laid in the balances together. — Job 2. 6.

Mine eye is conſumed becauſe of *Grief*, it waxeth old becauſe of all mine enemies. — Pſalm 6. 7.

For my life is ſpent with *Grief*, and my years with ſighing. — Pſalm 31. 10.

Wo is me, now for the Lord hath added *Grief* to my ſorrow. — Jer. 45. 3.

Graſhopper.

Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder? — Job 39. 19. 20.

Canſt thou make him afraid as a *Graſhopper*? the glory of his noſtrils is terrible.

Dolor.

Utinam acurate pendo indignatio meus, & erumna meus lanx attollo pariter.

Depaſtus ſum ab indignatio oculus meus; conſeneſco inter omnis oppreſſor meus.

Nam deficio mæror vita meus, & annus meus gemitus.

Eheu jam ego, adjicio enim Jehova mæror Dolor *meus.*

Cicada.

Done equus robur? an induo collum is tonitru?

An tremefacio is ſicut locuſta? gloria ronchus is terror.

Hail!

Hail
Hair
Hand
Harp
Hart
Hawk
Horn
Horse
Heart
Heaven
Hedge
Honeycombe

Hail.

AND Moſes ſtretched forth his rod towards heaven, and the Lord ſent thunder and *Hail*, and the fire ran along upon the ground, and the Lord rained *Hail* upon the Land of Egypt.

Exod. 9. 23.

Judgement will I lay to the line, and righteouſneſs to the plumet, and the *Hail* ſhall ſweep away the refuge of lyes, and the waters ſhall overflow the hiding place.

Iſaiah 28.17.

Hair.

Behold thou art fair, my love, behold, thou art fair, thou haſt doves eyes within thy locks thy *Hair* is as a flock of goats that appear from mount Gilead.

Can. 4. 1.

Doth not even nature it ſelf teach you that if a man have long *Hair*, it is a ſhame unto him?

1 Cor. 11.14.

Grando.

ET *extendo Moſche baculus ſuus verſus cœlum, & Jehova edo ſonus & Grando, adeo ut obire ignis per terra: & demitto Jehova pluvia cum* Grando *ſuper terra Egyptus.*

Diſpono judicium ad linea, & juſtitia ad perpendiculum, & excerno Grando *receptus fallacia, & latibulum ſuus aqua inundo.*

Crinis.

Ecce pulcher ſum amica meus, ecce pulcher ſum, oculus tuus columbinus præ crinis tuus, pilus tuus ut grex caprea qui detondeo de mons Gilhad.

An ne natura quidem ipſe hic tu doceo quod vir quidem comatus ſum dedecus ſum.

Hand.

And there was a battle in Gath, where was a man of great ſtature, that had on every *Hand* ſix fingers, and on every foot ſix toes; four and twenty in number, and he alſo was born to the giant.

2Sam. 21.20.

Though *Hand* joyn in *Hand*, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

Prov. 11.21.

Harp.

Let our Lord now command thy ſervants which are before thee to ſeek out a man who is a cunning player on a *Harp*, and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his *Hand*, and thou ſhalt bewell.

1Sam. 16.16. 23.

And it came to paſs, when the evil ſpirit from God was upon Saul, that David took an *Harp*, and played with his hand, ſo Saul was refreſhed and was well.

Manus.

Et ſum Bellum in Gath, ſum que quidam procerus qui Manus *& pes digitus ſum ſeni, viginti quatuor numerus, & ipſe quoque naſcor gigas.*

Conjunctus opera non ſequor impunitas malus; ſemen vero juſtus liberare ſui.

Cithara.

Edico dominus noſter ſervus tuus ad ſtans tu perquæro aliquis ſciens, pulſans Cithara *: ſum que quum in ſum tu ſpiritus Deus malus, ut is pulſans manus ſuus bene ſum tu.*

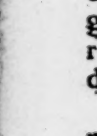
Sum enim quum in ſum ſpiritus Deus Schaul, ut David accipens Cithara *pulſare manus ſuns unde reſpirare Schaul, & bene ſum is.*

Hart

Hart.

These are the beasts which ye shall eat: the ox, the sheep, and the goat, the *Hart*, and the ro-buck, and the fallow deer. Deut. 14.4,5

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desart. Isaiah 45.6.



My beloved is like a ro or a young hart: behold he standeth behind our wall, he looketh forth at the windows. Cant. 2. 9.

Hawk.

These are they of which ye shall not eat, the Owl; and the night hawk and the cuckow, and the *Hawk* after his kind, the little owl, and the great owl, and the swan. Deut. 14.12, 15.

Doth the *Hawk* fly by thy wisdom, and stretch her wings towards the south. Job 39.26.

Cervus.

Hic sum bestia qui comedo: bos, ovis & capra, Cervus, & caprea & dama.

Tunc salio Claudus velut Cervus *& cantare lingua mutus: erumpo in desertus aqua, & torrens in solitudo.*

Similis dilectus meus caprea aut hinnulus Cervus, *ecce stare post paries noster, prospicio è fenestra.*

Accipiter.

Hic autem sum ex qui non comedo, ululà & hirundo, & æsalon & Accipiter secundum species suus, bubo & noctua & monedula.

ex intelligentiâ tuus penna utor Accipiter: *pando que ala sua versus auster.* Horn.

Horn.		Cornu.
I have ſowed ſack-cloth upon my skin, and defiled my *Horn* in the duſt.	Job 16.15.	*Cilicium conſuo ad ulceroſus cutis meus, redigi in pulvis* Cornu *meus.*
My *Horn* ſhalt thou exalt like the *Horn* of an unicorn: I ſhall be anointed with freſh oyl.	Pſalm 92.10	*Attollo vero tanquam monoceros* Cornu *meus, perfundi oleum virens.*
Lift not up your *Horn* on high, ſpeak not with a ſtiff neck.	Pſalm 75.5.	*Ne attollere contra excelſus* Cornu *veſter, ne loquor collum durus.*
Horſe.		Equus.
An *Horſe* is a vain thing for ſafety: neither ſhall he deliver any by his great ſtrength.	Prov. 75.5.	*Mendax ſum* Equus *ad ſalus, & multitudo robuſtus non liberare ſeſſor.*
Haſt thou given the *Horſe* ſtrengh? haſt thou clothed his neck with thunder?	Job 39.19	*Do ne* Equus *robur? an induo collum is tonitra?*
The *Horſe* is prepared againſt the day of battel, but ſafety is of the Lord.	Prov. 21.31.	Equus *aptari ad die prælium, ſed Jehova ſum ipſe ſalus.*
A whip for the *Horſe*, a bridle for the aſs, and a rod for the fools back.	Prov. 26.3.	*Ut flagellum adhibeor* Equus, *frænum aſinus, ita virga tergum ſtolidus.*

Heart.

And wine that maketh glad the *Heart* of man, and oyl to make his face to shine, and bread which strengtheneth mans *Heart*. Psalm 104. 15.

The kings *Heart* is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he will. Prov. 24. 1, 4.

An high look, and a proud heart, and the ploughing of the wicked is sin.

Heaven.

But will God indeed dwell on the earth? behold the *Heaven*, and *Heaven* of heavens cannot contain thee, how much less this house that I have builded. 1 Kin. 8. 27.

I came down from *Heaven*, not to doe mine own will, but the will of him that sent. John 6. 38.

Cor.

Et vinum qui lætificare Cor *mortalis, nitidus efficio facies oleum & cibus qui* Cor *mortalis fulcio.*

Ut rivus aqua sic animus Rex sum in manus Jehova, quocunque volo, inclinare is.

Elatio oculus, & amplitudo animus, & aratio improbus peccatum sum.

Cœlum.

An re vera habitare Deus in terra? ecce Cœlum *ipse, &* cœlum *non capio tu, quanto minus domus hic qui ædificare.*

Descendo è Cœlum *ut exsequor non voluntas meus, sed voluntas is qui mitto ego.*

Hedge.

The way of the ſlothful man is as an hedge of thorns: but the way of the righteous is made plain. Prov. 15.19.

He that diggeth a pit, ſhall fall into it, and whoſo breaketh an *Hedge*, a ſerpent ſhall bite him. Eccl. 10.8.

Ye have not gone up into the gaps neither made up the *Hedge* for the houſe of Iſrael to ſtand in the battel in the day of the Lord. Ezek. 13.5.

Honey-Comb.

The lips of a ſtrange woman drop as an *Honey-comb*, and her mouth is ſmother then oyl. Prov. 5.3.

Thy lips, O my ſpouſe, drop as the *Honey-Comb*, honey and milk are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon. Cant. 4.11.

Pleaſant words are as an *Honey-Comb*, ſweet to the ſoul, and health to the bones. Prov. 16.24.

Sepimentum.

Via piger ſum velut Sepimentum *ſpinoſus: iter autem rectus aggeſtus ſum.*

Qui fodio foſſa in is cado, & qui perrumpo maceria, mordeoris ſerpens.

Non aſcendo ad irruptio, aut obduco ſepes pro domus Iſrael conſiſto in bellum dies Jehova.

Favus.

Quamvis Favus *ſtillare labium extranea, & mollius oleum ſtillo palatum ſi.*

Favus *ſtillare labium tuus ô ſponſa, mel & lac ſub ſum lingua tuus & odor veſtis tuus ſim velut odor Libanus.*

Ut Favus *mel ſum ſermo amœnus, dulcis anima & ſuavis os.*

Javelin

Jewell

Image

Infant

Instrument

Iron

Judge

Justice

Jawbone

Journeying

Integritie

Indignation

Javelin.

AND Saul cast the *Javelin*, for he said, I will smite David even to the wall with it: and David avoided out of his presence twice. 1 Sam. 18.11.

And Saul sought to smite David even to the wall with the *Javelin*; but he slipt away out of Sauls presence, and he smote the *Javelin* into the wall: and David fled and escaped that night. 1 Sam. 19.10.

Jewel.

As a *Jewel* of Gold in a swines snout, so is a fair woman which is without discretion. Prov. 11.22.

There is Gold and a multitude of rubies, but the lips of knowledge are a precious *Jewel.* Prov. 20.15.

Thy cheeks are comely with rows of *Jewels*, thy neck with chains of Gold. Cant. 1.10.

Hasta.

ET *jaculare Schaul* Hasta, *dico enim, percutio David usque ad paries, & deflecto David metus ille bis.*

Et quæro Schaul percutio David usque ad paries, sed abscendo à facies Schaul, & percutio Hasta *paries & David aufugio eripio que sui nox ille.*

Gemma.

Velut monile aureus ad rostrum porcus, ita sum mulier pulcher absque ratio.

Sum aurum, & copio carbunculus pretiosus; at instrumentum pretiosissimus sum labium scientia.

Decorus sum gena tuus, velut linea lapellus, collum tuus torquex.

Images.

I will deſtroy your high places, and cut down your *Images*, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you. — Levi. 26.30.

And Aſa did that which was good and right in the eyes of the Lord his God. — 2Chr. 14.2, 3.

For he took away the altars of the ſtrange gods and the high places, and break down the *Images* and cut down the groves.

Infant.

Go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not, but ſlay both man and woman, *Infant* and ſuckling, ox and ſheep, camel and aſs. — 1Sam. 15.3.

Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword, their *Infants* ſhall be daſhed in pieces, and their women with child ſhall be ript up. — Hoſea 13.16.

Statuæ.

Perdo excelſus veſter, & ſuccido ſubdialis Statua *veſter, pono que cadaver veſter cum cadaver ſtercoreus Deus veſter, & faſtidio anima meus tu.*

Et facio Aſa qui bonus & rectus videor in oculus Jehova Deus ſuus.

Amoveo enim altare, alia ingena atque excelſus & confringo Statua *is ſuccido que lucus is.*

Infans.

Abire, & percutio Amalek, & anathemati devoveo quiſquis eſt ſum is neque clementia utor erga is: ſed occido cum vir tum mulier, cum puer tum lactens, cum camelus tum aſinus.

Deſolatus ſum Samaria rebellare enim contrà Deus ſuus: gladius cado parvulus is collido, & pregnans is diffindo.

Inſtru-

Inſtrument.

If he ſmite him with an *Inſtrument* of iron, (ſo that he die) he is a murtherer: the murtherer ſhall ſurely be put to death.

Num. 35.16.

Rejoyce in the Lord, O ye righteous, for praiſe is comely for the upright.

Praiſe the Lord with harp: ſing unto him with the pſaltery, and an *Inſtrument* of ten ſtrings.

Pſalm 33. 1, 2.

Inſtrumentum.

Si Inſtrumentum *ferreus percutio is (ita ut morior) occiſor ſum; omnino mors tradi occiſor ille.*

Cantare Juſtus in Jehova, rectus decere laudatio.

Celebrare Jehova cithara, nablium & dechachordum pſallo is.

Iron.

Oh that my words were now written, oh that they were printed in a book.

That they were graven with an *Iron* pen, and laid in the rock for ever.

Job 19.23, 24.

Ferrum.

O ſiquis jam dare ut ſcribere ſermo meus, ô ſiquis dare ut in liber exſculpere.

Stylus ferreus atque plumbum, in perpetuum in rupes incidere.

Take thou unto thee an *Iron* pen, and ſet it for a wall of *Iron* between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged.

Ezek. 4. 3.

Accipio tu ſartago ferreus & pono is pro murus ferreus inter tu & civitas, & pono facies tuus, adverſus is obſidio.

Judge.

A father of the fatherleſs, and a *Judge* of the widows, is God in his holy habitation. Pſalm 68.5.

The Lord is our *Judge*, the Lord is our Lawgiver, the Lord is our King, he will ſave us. Iſaiah 33 22

Grudge not one againſt another, brethren, leſt ye be condemned: behold the *Judge* ſtandeth at the door. James 5. 9.

Juſtice.

Defend the poor and fatherleſs, do *juſtice* to the afflicted and needy. Pſalm 82.3.

Counſel is mine, and ſound wiſdom: I am underſtanding, I have ſtrength. Prov. 8. 14. 15.

By me kings reign, and princes decree *juſtice*.

Judex.

Pater pupillus & defenſor vidua ſum Deus in habitaculum ſanctitatis ſuus.

Jehova vindex noſter, Jehova legiſlator noſter; Jehova Rex noſter ſum, ipſe ſervare ego.

Ne ſuſpirare alius adverſus alius, frater, ut ne condemno, ecce Judex *ante foris adſtare.*

Juſtitia.

Judicare ſecundum tenuis & pupillus, afflictus & pauper juſtus pronunciare.

Meus ſum conſilium & quiſquis ſum meus, ſum prudencia, meus robur.

Per ego Rex regnare, & Dominator decerno Juſtitia.

Juſ-

Jaw-bone.

And Samſon found a new *Jaw-bone* of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

And Samſon ſaid, with the *Jaw-bone* of an aſs, heaps upon heaps, with the Jaw of an aſs, have I ſlain a thouſand men.

And it came to paſs when he had made an end of ſpeaking, that he caſt away the *Jaw-bone* out of his hand, and called the place Ramath Lehi.

Journeying.

And Jeſus went through the Cities and Villages teaching and *Journeying* towards Jeruſalem.

Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack: a night and a day I have been in the deep.

Maxilla.

Judge 15.15, 16, 17. *Et invenio Sampſon* Maxilla *aſinus humens; extenſus que manus accipio is & mille vir percutio is.*

Et dico Sampſon Maxilla *aſinus acervus acervus, duo* Maxilla *aſinus percutere mille vir.*

Sum que quum abſolvo loquor ut projicio Maxilla *è manus ſuus, & vocare locus ille Ramath Lechi.*

Iter faciens.

Luke 13.22. *Et peragrare Jeſus urbs & vicus, doceo & iter facio verſus Hieroſolyma.*

2 Cor. 11.25. *Ter virga cædo, ſemel lapidare, ter naufragium facere: nox ac dies in profundum agere.*

Inte-

Integrity.

Let me be weighed in an even ballance, that God may know mine *Integrity.* Job 31.6.

Let *Integrity* and uprightneſs preſerve me, for I wait on thee. Pſalm 25.12.

The *Integrity* of the upright ſhall guide them; but the perverſneſs of the tranſgreſſors ſhall deſtroy them. Prov. 11.3.

Indignation.

Thou reneweſt thy witneſſes againſt me, and increaſeſt thine *Indignation* upon me: changes and war are againſt me. Job 10.17.

I will bear the *Indignation* of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgment for me he will bring me forth to the light, and I ſhall behold his righteouſneſs. Micah 7.9.

Integritas.

Examinare ego lanx juſtitia ut cognoſco Deus Integritas *meus.*

Integritas *& rectum cuſtodio ego, quia expectare tu.*

Integritas *rectus, deduco is, at perverſitas perfidioſus devaſtare is.*

Indignatio.

Renovare teſtis tuus contra ego, & augeo Indignatio *tuus adverſus ego, vicis, & exercitus ſum contra ego.*

Indignatio *Jehova fero, quia peccare in is, uſquedum contendo contentio meus, & exerceo jus meus, produco ego in lux, ut fruor juſtitia is.*

Keeper.

Keeper

Key

Kid

King

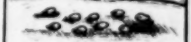
Knees

Knife

Kneeling

Kidneys

Kernels



Kettle

Kill

Kiss

Keeper.

ABel was a *Keeper* of sheep, but Cain was a tiller of the ground. Gen. 4.2,9.

And the Lord said unto Cain, where is Abel thy brother? and he said, I know not; am I my brothers *Keeper*?

The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the *Keeper* of the Prison, Gen. 39.24.

Key.

And the *Key* of the house of David will I lay upon his shoulder: so he shall open, and none shall shut, and he shall shut and none shall open. Isaiah 22.22.

I will give unto thee the *Keys* of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. 16.19.

Præfectus.

SUm Hebel Pastor grex, sed Kajin sum agricola.

Et dico Jehova Kajin, ubi sum Hebel frater tuus? qui dico, Non noscere, an custos ego esse frater meus?

Ad sum Jehova Josephus & extendo in is benignitas, & efficio is gratiosus, in oculus Præfectus *turris.*

Clavis.

Et impono Clavis *domus David humerus ii: is aperiens nemo claudo, & claudens, nemo aperio.*

Tu do Clavis *regnum cœlum, & quisquis ligare in terra, ligo in cœlum, & quisquis solvere in terra, solvo in cœlum.*

Kid.

And they took Josephs coat, and killed a *Kid* of the goats, and dipped the coat in the blood. — Gen. 37.31.

Manoah took a *Kid*, with a meat-offering, and offered it upon a rock unto the Lord: and the angel did wonderously, and Manoah and his wife looked on. — Judg. 13.19.

King.

Is it fit to say to a *King*, Thou art wicked; and to Princes, Ye are ungodly? — Job. 34.18.

God is my *King* of old, working salvation in the midst of the earth. — Psalm. 74.12.

In the multitude of people is the *Kings* honour; but in the want of people is the destruction of the Prince. — Prov. 14.28.

My son, fear thou the Lord and the *King*, and meddle not with them that are given to change. — Prov. 24.21.

Hœdus.

Et accipio tunica Josephus & jugulare Hircus *lactens, intingo que tunica ille sanguis is.*

Manoach assumo Hœdus *lactens & is munus offeroque in rupes quidam Jehova, & angelus mirabiliter ago, & Manoach & uxor is video.*

Rex.

An dicens Rex, *ô nequam, ô improbus, ingenuus condemnare?*

Deus Rex *meus sum olim, operans salus in medius terra.*

In multitudo populus sum decor Rex: *at defectus notio contritio dominator adorior.*

Revereri Jehova, filius meus, & Rex, *cum varius ne commisceo tu.*

Knees.

The Lord ſhall ſmite thee in the *Knees* and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. Deut. 28.35.

My *Knees* are weak through faſting, and my fleſh faileth of fatneſs. Pſalm 109. 24.

All hands ſhall be feeble, and all *Knees* ſhall be weak as water. Ezek. 7.17.

Knife.

And Abraham took the wood of the burnt-offering, and laid it upon Iſaac his ſon, and he took the fire in his hand, and a *Knife*, and they went both of them together. Gen. 22.6.

When thou ſitteſt to eat with a ruler, conſider diligently what is before thee. Prov. 23.1,2

And put a *Knife* to thy throat, if thou be a man given to appetite.

Genua

Percutio tu Jehova ulcus malignus in genu, & in crus; quo non poſſum ſanor, à planta pes tuus, uſque ad vertex tuus.

Genu *meus labare præ jejunium, & caro meus emaciari exhauſtus pinguedo.*

Omnis manus debilitæ, & omnis Genu *in aqua abiturus ſum.*

Culter.

Et accipio Abraham lignum ad holocauſtum imponoque Iitzchakus filius ſuus, & accipio in manus ſuus ignis, & Culter *& abire ambo ſimul.*

Quando ſedeo ad veſcor cum dominans, deligenter conſiderare quis propoſiturus ſum tu:

Et induo Cultellus *faux tuus, ſi præditus appetentia ſum.*

Kneel-

Kneeling.

When Solomon had made an end of praying, he aroſe from before the altar of the Lord, from *Kneeling* on his knees, with his hands ſpread up to heaven.

1 King 8. 54.

And there came a Leper to Jeſus, beſeeching him, and *Kneeling* down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

Mark 1. 40.

Kidneys.

And thou ſhall take all the fat that covereth the inwards, and the caul that is above the liver, and the two *Kidneys*, and the fat that is upon them, and burn them upon the altar.

Exo. 29. 13.

But the fat, and the *Kidneys*, and the caul above the liver of the ſin-offering he burnt upon the altar, as the Lord commanded Moſes.

Levit. 2. 10.

Procumb. in Gen. ſua.

Quum abſolvo Schelomoro Jehova, ſurgo ab altare Jehova, ab inflexio ſuus in Genu, *manus que ſuus paſſus verſus cœlum.*

Venioque ad Jeſus leproſus, precans is, iſque ad Genu *procidens ac dicens, Si volo poſſum ego purgo.*

Renes.

Et accipio totus adeps qui operio inteſtinum, & reticulum qui ſum ſuper jecur, amboque Renis *& adeps qui ſum ſuper ille, & adoleo ſuper ille altare.*

Adeps autem, & Ren, *& reticulum jecur ex peccatum ipſe adoleo in altare, quemadmodum precipio Jehova Moſchis.*

Kernels.

Kernels.

When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, to ſeparate themſelves unto the Lord:

Num. 6. 2, 3, 4.

He ſhall ſeparate himſelf from wine and ſtrong drink, and ſhall drink no Vinegar of wine, or Vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried.

All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the *Kernels* even to the huſk.

Kettle.

The Prieſts cuſtom with the people was, that when any man offered ſacrifice, the prieſts ſervant came while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

1 Sam. 2. 14, 15.

And he ſtrook it into the pan or *Kettle.*

Nuclei.

Quum vir aut mulier nuncupare votum, voveo votum Nazaræus, ſui Nazaræus, ſorem Jehova:

A vinum aut alius potus inebrians abſtineo, acetum vinum, & acetum ullus potus inebrians non bibo, & nullus potus è maceratus uva bibo, nec ullus uva recens aut ſiccus comedo.

Omnis dies Nazareatus ſuus, de nullus res qui ſum ex vitis viniferus, vel ipſe Nucleus *acinus & cutis non comedo.*

Ahenum.

Ratio ſacerdos cum populus hic ſum, cum ullus quiſpiam ſacrificare ſacrificium, venio puer ſacerdos, dum coquo caro habens fuſcina tridens in manus ſuus:

Percutio que in labrum aut in Ahenum.

Kil.

Kill.

Fear not them which *Kill* the body, but are not able to *Kill* the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell. Matth. 10.28.

He that ſaid, Do not commit adultery, ſaid alſo, Do not *Kill*: now if thou commit no adultery, yet if thou *Kill*, thou art become a tranſgreſſor of the law. James 2. 11.

Kiſs.

Let him *Kiſs* me with the *Kiſſes* of his mouth: for thy love is better than wine. Cant. 1. 2.

And Judas one of the twelve, went before them, and drew near unto Jeſus to *Kiſs* him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man, with a *Kiſs*?

Faithful are the wounds of a friend, but the *Kiſſes* of an enemy are deceitful. Prov. 27. 6.

Interficio.

Ne timere ego ab is qui Trucidare *corpus anima, autem non poſſum* Trucido: *ſed timeo potius is qui poſſum & anima & corpus perdo in gehenna.*

Qui dico, Ne mœchari, dico etiam, Ne Occido: *Quod ſi non ſum mœchatus,* Occido, *autem factus ſum tranſgreſſor lex.*

Oſculum.

Oſculari *ego* Oſculum: *os ſuus nam ſum amor tuus melior vinum.*

Et Judas unus ex ille duodecim, præeo, is & appropinquare Jeſus ut Oſculari *is.*

Jeſus autem dico is, Judas, Oſculum *filius ille homo prodo?*

Fidelis ſum vulnus amicas, deprecandus vero Oſculum *oſor.*

Labour
Lad
Lamb
Lamp
Laughter
Legs
Leopard
Lion
Lip
Lightning
Loaves
70

Labour.

THe *Labour* of the righteous tendeth to Life, the fruit of the wicked to ſin. Prov. 10.16.

In all labour there is profit, but the talk of the lips tendeth only to penury. Prov. 14.23

All the *Labour* of man is for his mouth, and yet the appetite is not filled. Eccl. 6. 7.

Lad.

And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the *Lad*, and becauſe of thy bondwoman. In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called. Gen. 21.12.

And Abraham ſaid unto his young men, abide you here with the aſs: and I and the *Lad* will go yonder and worſhip, and come again to you. Gen. 22.5.

Opus.

QUi Opus *ſuus comparare juſtus, comparo in vita proventus improbus in peccatum.*

In omnis Labor *ſum emolumentum, at in verbum labeum tantum egeſtas ſum.*

Omnis Labor *homo advenio os ipſe, tamen deſiderium ſi non expleor.*

Puer.

. Et dico Deus Abrahamus, ne malum videor in oculus tuus de Puer *hic, & de ancilla tuus quicquid indico tu Sarus, auſculto vox is: nam in Iſrahelus vocari tu ſemen.*

Edico que Abraham, Puer *ſuus, tu conſiſto hic cum aſinus, & ego & hic* Puer *eo couſque & adorare, & revertor ad tu.*

Lamb.

And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here am I, my ſon. And he ſaid, Behold the fire and the wood, but where is the *Lamb* for a burnt-offering? — Gen. 22.7.

The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the *Lamb* of God, which taketh away the ſins of the world. — John 1. 29.

Lamp.

Thy word is a *Lamp* unto my feet, and a light unto my path. — Pſalm 119. 105.

For the commandment is a *Lamp*, and the law is light: and reproofs of inſtruction are the way of life. — Prov. 6. 23.

Who ſo curſeth his father or his mother, his *Lamp* ſhall be put out in obſcure darkneſs. — Prov. 20.20.

Agnus.

Et alloquor Iitzchak Abrahamus pater ſuus, & dico, Meus pater: qui dico, Ecce ego filius meus, & dico Iitzchak, Ecce ignis & lignum, at ubi ſum Agnus *ad holocauſtum?*

Poſterus dies cerno Johannes Jeſus veniens ad ſui, & aio, Ecce Agnus *ille Deus, qui tollo peccatum mundus.*

Lucerna.

Lucerna *pes meus ſum verbum tuus, & lux iter mens.*

Nam Lucerna *præceptum ſum, & doctrina lux: viaque vita correctio erudiens.*

Maledicens pater ſuus aut mater ſuus, extingui Lucerna *in niger tenebræ.*

Laugh-

Laughter.

In *Laughter* the heart is ſorrowful, and the end of that mirth is heavineſs. Prov. 14.13.

Sorrow is better than *Laughter*; for by the ſadneſs of the countenance the heart is made better. Eccl. 7.3.

A feaſt is made for *Laughter*, and wine maketh merry, but money anſwereth all things. Eccl. 10.19.

Legs.

The Lord ſhall ſmite thee in the knees and in the *Legs*, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. Deut. 28.35.

The Lord giveth to the beaſt his food, and to the young ravens which cry. Pſalm. 147. 9,10.

He delighteth not in the ſtrength of the horſe, he taketh not pleaſure in the *Legs* of a man.

Riſus.

Ex Riſus *doleo animus, & tandem lætitia fio mæror.*

Melior ſum indignatio Riſus, *quia triſtitia vultus melior effici animus.*

Is qui ad Lætitia *comparare convivium, & vinum lætificare vivens, & qui pecunia facio ut iſte omnis reſpondeo.*

Crura.

Percutio tu Jehova ulcus malignus in genu, & in Crus: *qui non poſſum ſano, à planta pes tuus, uſque ad vertex tuus.*

Dominus dare jumentum cibus ſuus, & pullus corvus qui crocitare.

Non potentia equus delectari, non Crus *præſtans vir accipio.*

Leopard.

The wolf also shall dwell with the lamb, and the *Leopard* shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a litle child shall lead them. Isaiah 11.6.

Can the Ethiopian change his skin, or the *Leopard* his spots? then may ye also do good, that are accustomed to do evil. Jer.13 23.

And the beast which I saw was like unto a *Leopard*, and his feet were as the feet of a bear. Revel. 13.2.

Lion.

The kings wrath is as the roaring of a *Lion*, but his favour is as dew upon the grass. Prov. 19.12

The cow and the bear shall feed, their young ones shall lie down together; and the *Lion* shall eat straw like the ox. Isa.11. 7.

Pardus.

Commorari lupus cum agnus, & Pardus cum hædus, recubare vitulusque & juvenis leo, ac pecus pinguis simul sum, & puer parvulus dux inter is futurus sum.

An muto possim Ethiops cutis suus, aut Pardus livens macula suus? etiam tu possum benefacio edoctus malefacio.

Sum que hic bestia qui video similis Pardus, & pes is ut pes ursus sum.

Leo.

Ut rugiens Leo sum terror rex, ut ros autem super herba benevolentia is.

Vacco ursaque compesco simul recubare catulus is, & Leo sicut bos comedo stramen.

Lip,

Lip.

The *Lip* of truth ſhall be eſtabliſhed for ever: but a lying tongue is but for a moment.

Prov. 12.19.

In the *Lips* of him that hath underſtanding wiſdom is found: but a rod is for the back of him that is void of underſtanding.

Prov. 10.13.

In all labour there is profit, but the talk of the *Lips* tendeth only to penury.

Prov. 14.23.

Love.

Better is a dinner of herbs where *Love* is, than a ſtalled ox, and hatred therewith.

Prov. 19.12.

Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for *Love* is ſtrong as death, jealouſie is cruel as the grave: the coals thereof are coals of fire.

Cant. 8.6,7.

Many waters cannot quench *Love*, neither can the floods drown it.

Labium.

Labium *verax ſtabilior in æternum donec momentum traſigo lingua falſus.*

Labium *prudens ad ſum præſens ſapientia, ſed virga corpus demens.*

In omnis labor ſum emolumentum, at in verbum Labium *tantum egeſtus ſum.*

Amor.

Melior ſum cibarium olus ubi ſum Dilectio, *quam bos ſaginatus ubi ſum odium.*

Impono ego ut ſigillum animus tuus, ut ſigillum brachium tuus, nam fortis ſum ut mors Amor, *durus ut ſepulchrum zelus, prunæ is prunæ ſum ignis.*

Aqua multus non poſſum extingo Amor, *ne flumen quidem inundare is.*

Lightning.

The Lord thundered from heaven, and the moſt high uttered his voice.

2Sam. 22.14, 15.

And he ſent out arrows and ſcattered them, *Lightning* and diſcomfited them.

As the *Lightning* commeth out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the Son of man be.

Matth. 24.27.

Loaves.

And Jeſſe ſaid unto David his ſon, take now for thy brethren an ephah of this parched corn, and theſe ten *Loaves*, and run to the camp to thy brethren.

1Sam. 17.17.

And Jeſus ſaid unto his diſciples, how many *Loaves* have ye? go and ſee: and when they knew, they ſay, five, and two fiſhes.

Mark 6.38.

Fulgur.

Tono *è cœlum Jehova, & Excelſus edo vox ſuus.*

Et emitto ſagitta qui diſpergo ille, Fulgur, *quo fundo ille.*

Sicut Fulgur *exeo ab oriens, & appareo uſque in occidens, ita etiam ſum adventus filius homo.*

Panes.

Et dixit Iſchai David filius ſuus, Accipio nunc profrater tuus ephah hic ariſta toſtus, & decem hic Panis, *& celeriter deporta in caſtra ad frater tuus.*

Dico Jeſus diſcipulus ſuus, Quot Panis *habeo? abire & videre: & ille rei cognitus, dico, Quinque, & duo piſcis.*

Mad.

Mad
Maidens
Malice
Man
Mantle
Marrow
Men
Milston
Money
Mount
Moth
Milke
77

Mad.		Demens.
OPpreſſion maketh a wiſe man *Mad*, and a gift deſtroyeth the heart.	Eccl. 7. 7.	OPpreſſio adigo ad Inſania ſapiens, & perdo animus donatio.
They ſhall drink and be moved, and be *Mad*, becauſe of the ſword that I will ſend among them.	Jer. 25.16.	*Bibo & concutior atque* Inſanio; *propter gladius qui ego miſſurus eſſe inter vs.*
And as Paul ſpake for himſelf, Feſtus ſaid with a loud voice, Paul thou art beſide thy ſelf, much learning doth make thee *Mad*.	Acts 26.24.	*Hic autem ipſe pro ſui defenſio, excipiens, Feſtus magnus vox aio,* Inſanio *Paulus, multus literæ tu ad* Inſania *adigo.*
Maidens.		Puellæ.
Both young men and *Maidens*, old men and children. Let them praiſe the Name of the Lord.	Pſalm 148. 12,13	*Juvenis etiamque* Virgo, *ſenex cum puer.* *Laudare nomen Jehova.*
I got me ſervants and *Maidens*, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattel above all that were in Jeruſalem before me.	Eccl. 2.7.	*Comparare ſervus & ancilla, & verna ſum ego, etiam poſſeſſio, armentum & grex multus ſum ego, præ omnis qui ſum ante ego Jeruſchalaima.*

Malice.

Brethren be not children in underſtanding: howbeit in *Malice* be ye children, but in underſtanding be men. — 1 Cor. 14.20.

Let all bitterneſs, and wrath, and anger, and clamor, and evil ſpeaking be put away from you, with all *Malice*. — Eph. 4.31.

Man.

Man that is born of a woman, is of few days, and full of trouble. — Job 14.1.

When thou with rebukes doſt correct *Man* for iniquity, thou makeſt his beauty to conſume away like a moth. Surely every man is vanity. Selah. — Pſalm 39.11.

The preparations of the heart in *Man*, and the anſwer of the tongue is from the Lord. — Prov. 16.1,2

All the ways of a *Man* are clean in his own eys; but the Lord weigheth the ſpirits.

Malitia.

Frater ne ſum puer prudentia: ſed Malitia *infans, prudentia vero adultus ſum.*

Omnis amaritudo, & excandeſcentia, & ira, & clamor, & maledicentia tollo ex tu, cum omni Malitia.

Homo.

Homo *natus mulier, brevis ætas, & ſatur commotio.*

Quum reprehenſio pro iniquitas caſtigare quiſpiam, diſſolvere ſicut tinea quod in ſum is deſiderabilis. Profecto vanitas ſum omnis Homo *maxime.*

Penes Homo *ſum acies cogitatio animus, ſed à Jehova ſum ſermo lingua.*

Ut omnis via ſuus Vir *purus videor in oculus ſuus, tamen perpendo ſpiritus Jehova.*

Mantle.

Mantle.

And Elijah took his *Mantle*, and wrapped it together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground. 2 Kin. 2. 8.

Then Job aroſe, and rent his *Mantle*, and ſhaved his head, and fell down upon the ground and worſhipped. Job. 1. 20.

Let mine adverſaries be covered with ſhame, and let them cover themſelves with their own confuſion, as with a *Mantle*. Pſalm 109. 29.

Marrow.

My ſoul ſhall be ſatisfied as with *Marrow* and fatneſs, and my mouth ſhall praiſe thee with joyful lips. Pſalm 63. 5.

Be not wiſe in thine own eyes: fear the Lord and depart from evil. Prov. 3. 7, 8.

It ſhall be health to thy navel, and *Marrow* to thy bones.

Toga.

Et aſſumo Elijah Toga *ſuus, & convolutus, percutere aqua, & diviſus cedere huc & illuc: ita tranſire ipſe ambo per ſiccus.*

Tunc ſurgo Job, lacerare que Pallium *ſuus, & tondeo caput ſuus; procidoque in terra, & incurvare ſui.*

Induor adverſarius meus ignominia, & amicio ſui tanquam Pallium *pudor ſuus.*

Medulla.

Quaſi Adeps *& pinguedo ſaturari anima meus, & labium canorus laudo tuos meus.*

Ne ſum ſapiens judicium tuus: revereri Jehova & recedo à malum.

Sat luaris is ſum umbilicus tuus, & Irrigatio *os tuus.*

Men.

Men.

O that *Men* would praiſe the Lord for his goodneſs, and for his wonderful works to the children of *Men!*

Pſalm 107. 9.

By mercy and truth iniquity is purged, and by the fear of the Lord *Men* depart from evil.

Prov. 16.6,7

When a *Mans* ways pleaſe the Lord, he maketh even his enemy to be at peace with him.

Milſtone.

Jeſus ſaid unto his diſciples, It is impoſſible but that offences will come, but wo unto him through home they come.

Luke 17.1,2

It were better for him that a *Milſtone* were hanged about his neck, and he caſt into the ſea.

Homines.

Celebrare apud Jehova benignitas is, & opus mirabilis is apud filius Homo.

Benignitas & veritas expiari iniquitas : & reverentia Jehova, receditur à malum.

Quum benevolentia proſequi Jehova via, aliquis etiam inimicus is pacatus reddo is.

Mola.

Aio Jeſus diſcipulus ſuus; Contingo non poſſum, ut evenio offendiculum, ſed væ ille per qui evenio.

Expedio is ſi Mola *aſinaris circumponor collum is, at abjectus ſum in mare.*

Money

Money.

He that putteth not out his *Money* to uſury, nor taketh reward againſt the innocent: he that doth theſe things ſhall never be moved. Pſalm 15. 5.

The good man is not at home, he is gone a long journey. Prov. 7. 19, 20.

He hath taken a bag of *Money* with him, and will come home at the day appointed.

Mountain.

And the Philiſtines ſtood on a *Mountain* on the one ſide, and Iſrael ſtood on a *Mountain* on the other ſide, and there was a valley between them. 1 Sam. 17. 3.

In the Lord put I my truſt; how ſay ye to my ſoul, Flee as a bird to your *Mountain?* Pſalm 11. 1.

Pecunia.

Pecunia *ſuus non expono fœnus; & munus contra innocens non accipio; qui facio iſte, nunquam dimoveor.*

Non ſum vir domi ſuus, abeo via longinquus.

Locutus Pecunia *accipio in manus ſuus: dies ſtatus redire domus ſuus.*

Mons.

Et conſiſto Peliſchthæus in Mons *hinc, Iſraelita vero conſiſto in* Mons *inde, & vallis ſum inter is.*

Ad Jehova ego recipere, quomodo dico anima meus, Emigrare è Mons *veſter avicula.*

Moth.

Moth.

When thou with rebukes doeſt correct man for iniquity, thou makeſt his beauty to conſume away like as a *Moth.* — Pſalm 39.11

Lay not up for your ſelves treaſures upon earth where *Moth* and ruſt doth corrupt, and where thieves break through and ſteal. — Math. 6.19, 20.

But lay up for your ſelves treaſures in heaven, where neither *Moth* nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

Milk.

And thou ſhalt have goats *Milk* enough for thy food, for the food of thy houſhould, and for maintenance for thy maidens. — Prov. 27.27.

Thy lips, O my ſpouſe, drop as the *Honey-comb*, honey and milk are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon. — Cant. 4.11.

Tinea.

Quum reprehenſio pro iniquitas caſtigare quiſpiam, diſſolvere ſicut Tinea *qui inſum is deſiderabilis.*

Ne theſaurus recondo in terra ubi Tinea *& eroſio corrumpo, & ubi fur perfodio ac furari.*

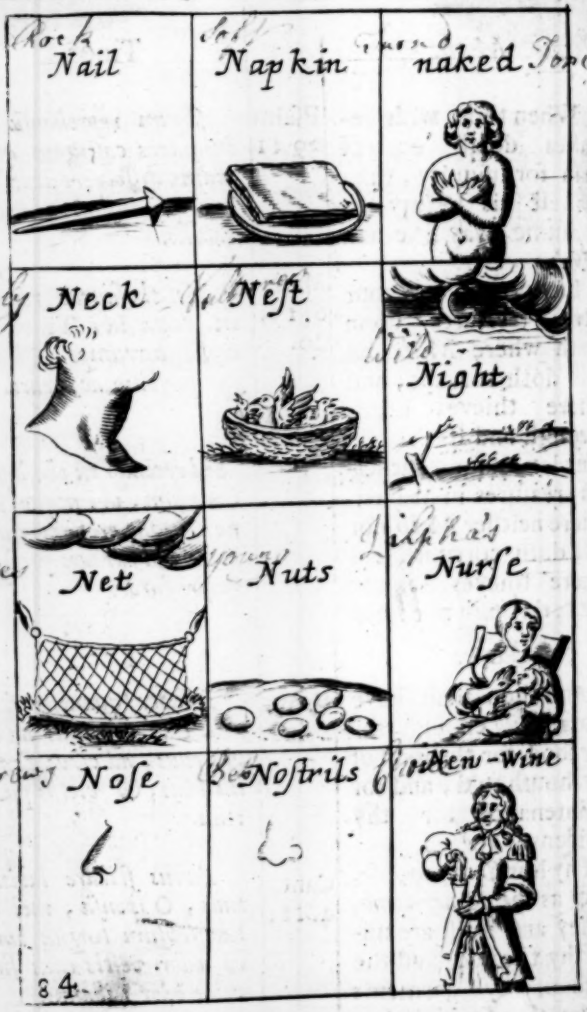
Sed recondo tu theſaurus in cœlum, ubi neque Tinea, *neque eroſio corrumpo, & ubi fur non perfodio neque furor.*

Lac.

Inſuper quantus ſatis ſum Lac *caprinus ad cibus tuus, ad cibus familia tuus, & victus puella tuus.*

Favus ſtillare labium tuus, O ſponſa, mel & Lac *ſubſum lingua tuus, & odor veſtis tuus ſum velut odor Libanus.*

Nail.


Nail
Napkin
naked
Neck
Neſt
Night
Net
Nuts
Nurſe
Noſe
Noſtrils
New-Wine
84

Nail.

SHE put her hand to the *Nail*, and her right-hand to the workmens hammer, and with the hammer ſhe ſmote Siſera. Judge 5.26.

And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open. Iſa.22. 22,23.

And I will faſten him as a *Nail* in a ſure place, and he ſhall be for a glorious throne to his fathers houſe.

Napkin.

And another came, ſaying, Lord, Behold, here is thy pound, which I have kept laid up in a *Napkin*. Luke 19,20.

Simon Peter went into the ſepulchre, and ſeeth the linen cloths lie: John 20.6,7

And the *Napkin* that was about his head not lying with the linen cloths.

Clavis.

Manus ſiniſter is ad Paxillus, *dexter autem is ad tudes laborans ſui extendo, & tundo Siſera.*

Et impono clavis domus David humerus is: is aperiens, nemo claudo, & claudens, nemo aperio.

Et infigo is velut Paxillus *in locus firmus, ſumque ſolium honor, & domus paternus ſuus.*

Sudarium.

Et alius venio dicens, Dominus, Ecce mina tuus qui habeo ſepoſitus in Sudarium.

Introire Simon Petrus in monumentum, & conſpicio linteum ibi poſitus.

Et Sudarium *qui ſum ſuper caput is, non cum linteum poſitus.*

Naked.

And they were both *Naked*, the man and his wife, and were not ashamed. Gen. 2.25.

Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass thorow unto thee: thou shalt be drunken, and shall make thy self *Naked*. Lam. 4.21.

Neck.

My son, hear the instruction of thy father, and forsake not the law of thy mother: Prov. 1.8,9.

For they shall be an ornament of grace unto thine head, and chains about thy *Neck*.

Let not mercy and truth forsake thee: bind them about thy *Neck*, write them upon the table of thine heart. Prov. 3.3.

Nudus.

Sum que ille amb Nudus, *homo & uxor* *ac non erubesco.*

Gaudeo & lætari, O *filia Edom*, O *qui habitare in terra Huzz:etiam ad tu transeo poculum inebriare tu*, & Nudare *tu.*

Collum.

Audio filius meus eruditio pater tuus, *neque desero doctrina mater tuus.*

Nam adjectio gratiosus sum caput tuus, & *torques* Fauces *tuus.*

Benignitas & fides ne derelinquo tu, *alligo* Fauces *tuus* · *inscribo tabula cor tuus.*

Neſt.

Then I ſaid, I ſhall die in my *Neſt*, and I ſhall multiply my days as the ſand. Job 29.18.

The ſparrow hath found an houſe, and the ſwallow a *Neſt* for her ſelf, where ſhe may lay her young. Pſalm 84.3.

As a bird that wandreth from her *Neſt*, ſo is a man that wandreth from his place. Prov. 27.8.

Night.

And Job ſpake; and ſaid, Let the day periſh wherein I was born, and the *Night* in which it was ſaid, There is a man-child conceived. Job 23.7.

Lo, let that *Night* be ſolitary, let no joyful voice come therein.

A bundle of myrrh is my well-beloved unto me, he ſhall lie all *Night* betwixt my breſts. Cant. 1.13.

Nidus.

Tunc dico Apud Nidus *meus exſpirare, & ſicut arena, multus dies utor.*

Paſſer invenio domus, & hirundo Nidus *ſui, in qui pono pullus ſuus.*

Ut avicula qui erro à Nidus *ſuus; ita ſum vir qui erro à locus ſuus.*

Nox.

Et proloquens Job dico que, Pereo dies qui naſcor, & Nox qui parens dico, Concipior mas.

O ſi ille ipſe Nox *ſum ſolitarius; ne evenio cantus in is.*

Sum amicus meus ego ut faſciculus myrrhinus inter uber meus Pernoctare.

Net.

Mine eyes are ever towards the Lord: for he ſhall pluck my feet out of the *Net.* Pſalm 25.15.

The wicked deſireth the *Net* of evil men: but the root of the righteous yieldeth fruit. Prov. 12.12.

A man that flattereth his neighbour, ſpreadeth a *Net* for his feet. Prov. 29.5.

Nuts.

And their father Iſrael ſaid unto them, If it muſt be ſo now, do this; take of the beſt fruits in the land in your Veſſels, and carry down the man a preſent a little balm, and a little honey, ſpices and myrrh, *Nuts* and almonds. Gen. 43.11.

I went down into the garden of *Nuts*, to ſee the fruits of the valley, and to ſee whether the vine flouriſhed, and the pomgranates budded. Cant. 43.11.

Rete.

Oculus meus jugiter ad Jehovah reſpicio, qui ipſe educo è Rete *pes meus.*

Deſiderio improbus præſidium malus, ſed radix juſtus do ille.

Vir qui blandior amicus ſuus Rete *pando contra pes is.*

Nuces.

Et dico is Iſrael pater ipſe, Si ita jam faciendus ſum id facio, accipio de laudatiſſimus res, hic regio in vas veſter & defero ad vir ille munus, parum opobalſamum, & parum mel, myxarium, & ladanum, Nux *& amygdala.*

Ad hortos putatos deſcendo ad inſpico virent planta vallis, ad inſpico an floreſcere vitis germinare malus punicus.

Nurſe.

Nurſe.

But Deborah Rebekahs *Nurſe* died, and ſhe was buried beneath Bethel, under an Oak: and the name of it was called Allon-Bachuth.

Gen. 35.8.

Then ſaid his Siſter to Pharaohs daughter, Shall I go and call to thee a *Nurſe* of the Hebrew women, that ſhe may *Nurſe* the child for thee?

Exod. 2. 7.

Noſe.

Canſt thou draw out Leviathan with a hook, or his tongue with a cord which thou letteſt down?

Job 41 1, 2.

Canſt thou put an hook into his *Noſe*, or bore his jaw through with a thorn?

Surely the churning of milk bringeth forth butter, and the wringing of the *Noſe* bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

Prov. 30.33.

Nutrix.

Morior autem Debora Nutrix *Ribka, ac ſepelior infra Bethlehem, ſub quidam quercus: & nomen ille voco Allon-Bacuth.*

Tunc dico ſoror ille filia Parho, An eo voco tu mulier Nutrix *ex Hebræus, qui lactare tu hic puer.*

Naſus.

An extraho balæna hamus, aut funis lingua is?

An appono juncus Naſus *is: aut ſpina perforo maxilla is?*

Certe preſſura lac educo butyrum, & preſſura Naſus *educo ſanguis, ita preſſura ira educo lis.*

Noſtrils.

With the blaſt of thy *Noſtrils* the Waters were gathered together: the floods ſtood upright as an heap, and the depths were congealed in the heart of the ſea. Exod. 15. 8.

By the blaſt of God they periſh, and by the breath of his *Noſtrils* are they conſumed. Job 4. 9.

New-wine.

Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe. Prov. 3. 9, 10.

So ſhall thy barns be filled with plenty; and thy preſſes ſhall burſt out with *New-wine.*

How great is his goodneſs, and how great is his beauty! corn ſhall make the young men chearful, and *New-wine* the maids. Zach. 9. 17.

Nares.

Cum flatus Naris *tuus coacervo aqua, conſto velut cumulus fluidus, concreſco abyſſus in intimus pars mare.*

Ab halitus Deus pereo, & à flatus Natis *is conſumo.*

Muſtum.

Honoro Jehova de ſubſtantia tuus, & de præcipuus totus proventus tuus.

Ita impleor horreum tuus ſaturitas, & Muſtum *lacus torcularius tuus perrumpo.*

Quantus ſum bonum ſi, & quantus pulchritudo ſi frumentum juvenis, & Muſtum *facundus facio virgo.*

Oyl

Oyl
Oak
Old-Age
Olive Tree
Olives
Ox
Oppressor
Large Organ
Ostrich
Oven
Owl
Oxen

Oyl.

The lips of a ſtrange woman drop as an honey-comb, and her mouth is ſmoother than *Oyl.* Prov. 5.13.

He that loveth pleaſure ſhall be a poor man: he that loveth wine and *Oyl*, ſhall not be rich. Prov. 21.17, 20.

There is a treaſure to be deſired, and *Oyl* in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

Oak.

And Abſalom met the ſervants of David, and Abſalom rode upon a mule, and the mule went under the thick boughs of a great *Oak*, and his head caught hold of the *Oak*, and he was taken up between the heaven and the earth, and the mule that was under him went away. 2Sam. 18.9.

Oleum.

Quamvis favus ſtillare labium extraneus, & mollius Oleum *ſtillo palatum is.*

Vir egens ſum qui amare lætitiam; qui amo vinum & Oleum, non ſum dives.

Theſaurus deſideratiſſimus, & Oleum ſum in habitaculum ſapiens, ſtolidus autem homo abſorbeo ille.

Quercus.

Et obvio Abſchalom ſervus David; & Abſchalom inſideo ſuper mulus, & eo mulus ſubter perplexus Quercus *magnus, qui* Quercus *ita hæreo caput is, ut pendere inter cœlum & terra, & mulus qui ſub is ſum prætergredior.*

Old-

Old-age.

And the Lord ſaid unto Abraham, thou ſhalt go to thy fathers in Peace, thou ſhalt be buried in a good *Old-age.* Gen. 15.15.

Then Abraham gave up the ghoſt, and died in a good *Old-age*, an old man, and full of years, and was gathered to his people. Gen. 25.8.

And Gideon the Son of Joaſh died in a good *Old-age*, and was buried in the ſepulchre of Joaſh his father in Ophrah of the Abi-ezrites. Judg. 8.32

Olive-tree.

I am like a green *Olive-tree* in the houſe of God. Pſalm 52.8.

The Lord called thy name, a green *Olive-tree*, fair, and of goodly fruit: with the noiſe of a great tumult, he hath kindled fire upon it, and the branches of it are broken. Jer. 11.16.

Senectus.

Et dico Dominus Abrahamus, Eo ad pater tuus cum pax, ſepeliri in Canities *bonus.*

Poſtea expirans, morior Abraham in Canities *bonus, ſenium ſatur, & aggregor ad populus ſuus.*

Et Gideon filius Joaſch morior in Canities *bonus, & ſepelio in ſepulchrum Joaſch pater ſuus Abihezrita Hophre.*

Oliva.

Eſſe ut Oliva *virens in Domus Deus.*

Oliva *virens pulcher fructus ſpecies vocare tu Jehova nomen tuus: ad ſonus conflictus procella maximus incendo ignis præterea & frango propago ii.*

Olives.

And when he had ſet the brands on fire, he let them go into the ſtanding Corn of the Philiſtines, and burnt up both the ſhocks and alſo the ſtanding corn, with the vineyards and *Olives.* Judge 15.5.

Thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the *Olives*, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine. Micah 6.15.

Ox.

He goeth after her ſtraight-way, as an *Ox* goeth to the ſlaughter, or as a fool to the correction of the ſtocks. Prov. 7.12.

Better is a dinner of herbs where Love is, than a ſtalled *Ox*, and hatred therewith. Prov. 14.23.

Thou ſhalt not muzzle the mouth of the *Ox* that treadeth down the corn. 1 Cor. 9.9.

Olivæ.

Et quum accendo ignis fax immitto is in ſeges Peliſchthæus: qui ſuccendo cum meta tum ſeges, vineaque & Olivetum.

Tu ſero, ſed non meto; tu calcare Oliva *ſed non ungo tu oleum; & muſtum, ſed non bibo vinum.*

Bos.

Sequor is ſubito, tanquam Bos *ad mactatio abeo, & velut compeditus ad eruditio ſtultus.*

Melior ſum cibarium olus ubi ſum dilectio, quam Bos *ſaginatus ubi ſum odium.*

Non obligare os Bos *triturans.*

Oppreſ-

Oppreſſour.

Envy thou not the *Oppreſſour*, and chuſe none of his ways. Prov. 3.31.

The prince that wanteth underſtanding is alſo a great *Oppreſſour*: but he that hateth covetouſneſs ſhall prolong his days. Prov. 28.16.

Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the *Oppreſſour*. Jer. 22 3.

Organ.

And Adah bare Jabel, he was the father of ſuch as dwell in tents, and of ſuch as have cattel: Gen. 4 20,21.

And his brothers name was Jubal, he was the father of all ſuch as handle the harp and *Organ*.

They take the timbrel, and harp, and rejoyce at the ſound of the *Organ*. Job 21.12.

Oppreſſor.

Ne invideo ullus Violentus, *neque eligo ullus via is.*

Anteceſſor carens omnis intelligentia, & multus Oppreſſio *decutare qui autem odi queſtus prolongare dies.*

Sic aio Jehova, Excerceo jus & juſtitia, & eripio is qui rapina pati è manus Oppreſſor.

Organum.

Parioque Hada Jabalus, hic ſum autor habitans in tentorium & pecuaria.

Nemenque frater is ſum Jubal: hic fuit autor omnis tractans cithara & Organon.

Vociferor ad tympanum & cithara, & lætor ad ſonus Organum.

Oſtrich.

Ostritch.

Gaveſt thou the goodly wings unto the peacocks, or wings and feathers unto the *Oſtritch.* Job 39.13, 14.

Which leaveth her eggs in the earth, and warmeth them in the duſt.

Oven.

Thou ſhalt make them as a fiery *Oven* in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them. Pſalm 21.9.

For behold the day cometh that ſhall burn as an *Oven*, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up. Mal.4.1.

Struthum.

Alane pavo exſultabundus, an penna ciconia, aut Struthio *camelus dare?*

Qui relinquo terra ovum ſuus, & in pulvis calefacio is.

Fornax.

Diſpono is ut Fornax *ignis tempus facies iratus tuus; Jehova ira ſuus abſorbeo is, & conſumo is ignis.*

Nam ecce dies ille advenio, ardens tanquam Fornax, *& omnis ſuperbus, & omnis faciens improbitas ſtipula, & inflammo dies ille venturus.*

Owls.

I went mourning without the ſun, I ſtood up, and I cried in the congregation. Job 30 28,29.

I am a brother to dragons, and a companion to *Owls*. Iſaiah 43.20.

The beaſts of the field ſhall honour me, the dragons and the *Owls*: becauſe I give waters in the wilderneſs, and rivers in the deſert, to give drink to my people, my choſen.

Oxen.

Abimelech took ſheep, and *Oxen*, and men-ſervants, and women-ſervants, and gave them unto Abraham, and reſtored him Sarah his wife. Gen. 20.14.

Where no *Oxen* are, the crib is clean: but much increaſe is by the ſtrength of the ox. Prov. 14.4.

Ululæ.

Ater ambulo nono Sol, ſurgo, & in congregatio vociferor.

Frater ſum draco & ſocius Ulula.

Honoro ego beſtia ager, draco, & Ulula: *quia pono in deſertum aqua,* & *flumen in ſolitudo ad præbendus potus populus meus, electus meus.*

Boves.

Accipio Abimelec, ovis, & Armentum, & *ſervus,* & *ancilla do que Abrahamus* & *reſtituo is Sara uxor is.*

Quum deſum Bos, *præſepe mundus ſum: amplitudo autem proventus ſum vires bos.*

Palace.

With gladneſs and rejoycing ſhall they be brought, they ſhall enter into the kings *Palace.* Pſalm 45.15.

And Peter followed Jeſus afar off, even into the *Palace* of the high prieſt: and he ſate with the ſervants, and warmed himſelf at the fire. Mark 14.54.

When a ſtrong man armed keepeth his *Palace*, his goods are in peace. Luke 11.21.

Palm-tree.

And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at the time: Judges 4.4,5.

And ſhe dwelt under the *Palm-tree* of Deborah.

The righteous ſhall flouriſh like the *Palm-tree*; he ſhall be like a cedar in Lebanon. Pſalm 92.12

Palatium.

Deportari cum lætitia & exſultatio intrare in Palatium *rex.*

Et Petrus ſequor Jeſus è longinquo, intro uſque in Aula *pontifex maximus & conſideo cum miniſter & calefacio ſui ad ignis.*

Quum validus quiſpiam armatus cuſtodio Palatium *ſuus in pax ſum qui ipſe ſuppeto.*

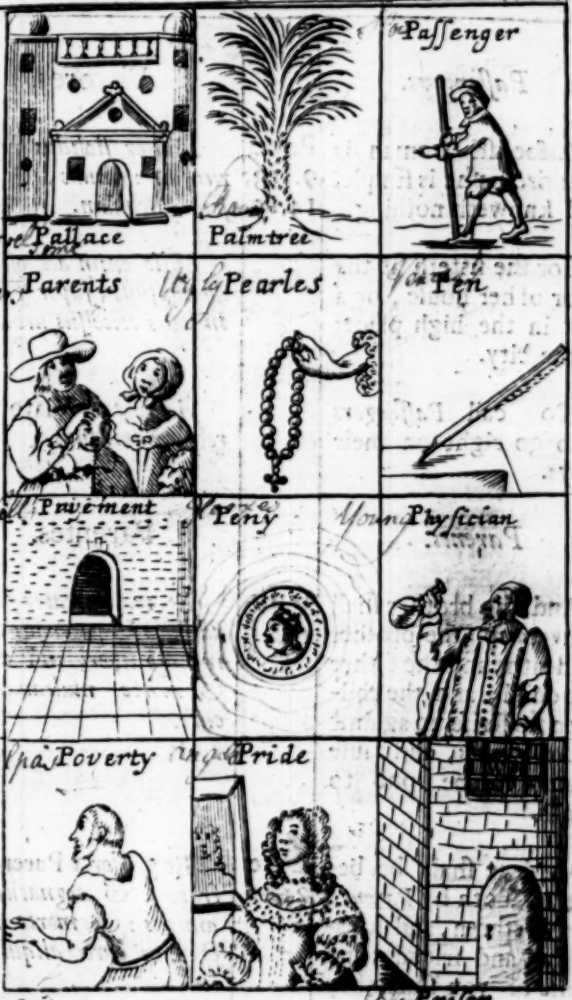
Palma.

Et Debora prophetiſſa, uxor Lapidothana, hic judico Iſrael tempus ille:

Atque habito ſub Palma *Debora.*

Juſtus ut Palma *germino, ut cedrus in Libanus creſco.*

Paſſenger


Palace
Palmtree
Passenger
Parents
Pearles
Pen
Pavement
Peny
Physician
Poverty
Pride
Prison

Passengers.		Viatores.
A foolish woman is clamorous; she is simple, and knoweth nothing.	Prov. 9. 13, 14, 15.	*Mulier stolidus streporus sum: fatuus, & nescio quicquam.*
For she sitteth at the door of her house, on a seat in the high places of the city.		*Sedio enim ad ostium domus suus, super solium in locus excelsus urbs.*
To call *Passengers* who go right on their ways.		*Ad avocare* Viator *qui rectà eo iter suus.*
Parents.		Parentes.
And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their *Parents*, and cause them to be put to death.	Matth 10.21.	*Et trado frater frater ad mors, & pater filius, & insurgo liberi in* Parens, *& morte multandus is curo.*
And ye shall be betrayed, both by *Parents*, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.	Luke 21.16.	*Et prodor à* Parens, *& frater, & cognatus, & amicus: & morte multandus curo aliquis ex tu.*

Pearls.

No mention shall be made of coral, or of *Pearls*, for the price of wisdom is above rubies. Job 28,18.

Give not that which is holy unto the dogs, neither cast ye your *Pearls* before swine, lest they trample them under their feet, and turn again and rent you. Matth 7. 6.

Pen.

O that my words were now writen, O that they were printed in a book. Job 19 23.24.

That they were graven with an iron *Pen*, and lead in the rock for ever.

My heart is enditing a good matter: I speak of the things which I have made touching the king: my tongue is the *Pen* of a ready writer. Psalm 45,1.

Margaritæ.

Sandastros aut unio nullus fio mentio, nam acquisitio sapientia præ eo carbunculus.

Ne da qui sanctus sum canis nec projicio Margarita vester coram porcus, nequando conculco is pes suus, & conversus lacero tu.

Penna.

O siquis dare ut scribere sermo meus.

O siquis dare ut in liber exscidere Stylus *ferreus atque plumbum in perpetuum in rupes incidere.*

Ebullio animus meus verbum bonus: dicturus esse ego poema meus de rex; lingua meus & Stylus, ut scriba promptus.

Pavement.

And King Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the brazen oxen that were under it, and put it upon a *Pavement* of ſtones. 2.Kin. 16.17.

Then brought he me into the outer court, and lo, there were chambers, and a *Pavement* made for the court round about, thirty chambers were upon the *Pavement*. Ezek. 40.17.

Penny.

Shew me the tribute money, and they brought unto him a *Penny*. Matth. 22.19.

Is it lawful to give tribute to Ceſar or not? Shall we give, or ſhall we not give? but he knowing their hypocriſie, ſaid unto them, why tempt ye me? bring me a *Penny* that I may ſee it. Mark 12.14, 15.

Pavimentum.

Et trunco rex Achaz zophorus & baſis, & amoveo ab ille ſingulus ſuus labrum lacus quoque de pono à bos æreus qui ſub ſum is: ac impono ille Pavimentum *lapideus.*

Tunc introduco ego, in atrium extimus, & ecce ſum cella & Pavimentum *factus iſte atrium circumquaque triginta cella in ipſe* Pavimentum *ſum.*

Denarius.

Oſtendere ego numiſma cenſus, & ipſe offero ipſe Denarius.

Licet cenſus Cæſar do, an non?

Do an non do? ipſe vero ſciens is hypocriſis, dico is, Quid ego tentare? proferre ego Denarius *ut video.*

Phy-

Physitian.

Is there no balm in Gilead? is there no *Physitian* there; why then is not the health of the Daughter of my people recovered?

Jer. 8.22.

And Jesus said unto them, Ye will surely say unto me this Proverb, *Physitian* heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke, 4.23.

Luke the beloved *Physitian*, and Demas greet you.

Col. 4. 14.

Poverty.

There is that scatteth, and yet increaseth; and there is that with-holdeth more than is meet, but it tendeth to *Poverty*.

Prov. 11.24.

The drunkard and glutton shall come to *Poverty*, and drowsiness shall cloth a man with rags.

Prov. 23.21

Medicus.

An opobalsamum nihil sum in Gilhad? an Medicus *nullus sum ibi? nam cur non convalesco filia populus meus.*

Et dico Jesus ad is, Omnino dicere ego hic proverbium, Medicus *cura te ipse: quicunque audio factus sum in urbs Capernaum, facio etiam hic in patria tuus.*

Saluto tu Lucas Medicus *ille dilectus & Demas.*

Paupertas.

Sum qui dispergo tamen augeor, & sum qui cohibeo sui à rectum tantummodo ad egestas cohibeo.

Ebriosus & commessator Pauper *fio, & pannunculus induo dormitator.*

Pride.

When *Pride* cometh, then cometh ſhame; but with the lowly is wiſdom. Prov. 11.2.

Pride goeth before deſtruction; and an haughty ſpirit before a fall. Prov. 16.18.

Wo to the crown of *Pride*, to the drunkards of Ephraim, whoſe glorious beauty is a fading flower. Iſai. 28.1.

A mans *Pride* ſhall bring him low, but honour ſhall uphold the humble in ſpirit. Prov. 29.23.

Priſon.

I was an hungred, and ye gave me meat; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in: Matth 25.35, 36.

Naked; and ye clothed me; I was ſick, and ye viſited me; I was in *Priſon*, and ye came unto me.

Superbia.

Quum advenio Superbia, *tunc evenio ignominia; apud modeſtus autem ſum ſapientia.*

Ante confractio Superbia, *at ante lapſus altus ſum ſpiritus.*

Væ corona Faſtus, *ebrioſus Ephrjim, qui ornatus decor ſum velut flos caducus.*

Elatio homo deprimo is, depreſſus autem ſpiritus ſuſtento honor.

Carcer.

Eſurus ſum & do ego quo veſcuor, ſitio, & do ego potus; hoſpes ſum & colligo ego.

Nudus, & amico ego, ægroto & inviſito ego: in Carcer *ſum, & venio ad ego.*

Quails

Quailes

Quakeing

Quarrel

Queene.

Quiver

Quails.

AND it came to pass that at even the *Quails* came up, and covered the camp, and in the morning the dew lay round about the host. Exod. 16.13.

The people asked, and he brought *Quails*, and satisfied them with the bread of heaven. Psalm 105. 40.

Quaking.

Moreover the word of the Lord came unto me, saying. Ezek. 12.17. 18.

Son of man, eat thy bread with *Quaking*, and drink thy water with trembling and with carefulness.

I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great *Quaking* fell upon them, so that they fled to hide themselves. Dan. 10.7.

Coturnices.

EST *itaque idem vesper ut ascendo* Coturnix *tegereque castra, & mane, sum stratus ros circa ipse castra.*

Petoque populus, adduco que Coturnix, *& panis cœlum satio is.*

Trepidatio.

Iterum sum verbum Jehova ad ego, dicendo.

Filius homo, panis tuus in commotio comedo: & aqua tuus cum tremor, & cum solicitudo bibo.

Video ego Danijel solus visio iste, homo enim qui ego cum sum non video visio ipse; sed Trepidatio *magnus accido super is, fugio que abscondo sui ipsorum.*

Quar-

Quarrel.

If any man have a *Quarrel* against any, even as Christ forgave you, so also do ye. Colos. 3.13.

I will bring a sword upon you, that shall avenge the *Quarrel* of my covenant. Lev. 26.25.

Herodias had a *Quarrel* against John, and would have killed him, but she could not. Mark 6.19.

Queen.

And when the *Queen* of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. King. 10.1.

The *Queen* of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here. Matth 2.42.

Querela.

Siquis adversus aliquis habeo Querela, *sicut & Christus condono vu, ita & tu.*

Induco contra tu gladius ulciscens Ultio *fœdus.*

Herodias immineo Johannes & cupio is trucido, nec possum.

Regina.

Et quum audio Regina, *Scheba fama Schelomon, de nomen Jehova; venio ad probare is anigma.*

Regina *auster surgo in judicium cum gens iste & condemno u: quod venio à terminis terra sapientia Solomon audio: & ecce plus quam Solomon sum in hic locus.*

Quiver.		Pharetra.
He mocketh at fear, and is not affrighted; neither turneth he back from the ſword,	Job 39 22,23.	*Rideo pavor, neque conſternor; neque revertor metus gladius.*
The *Quiver* ratleth againſt him, the glittering ſpear, and the ſhield.		*Contra ſui ſono* Pharetra, *ſplendens haſta & lancea.*
And Elam bare the *Quiver*, with chariots of men and horſemen, and Kir uncovered the ſhield.	Iſa. 22. 6.	*Et Helamita geſto* Pharetra, *cum currus homo & eques, & Kir expromo clypeus.*
Their *Quiver* is an open ſepulchre, they are all mighty men.	Jer. 5. 16.	Pharetra *ipſe ſum ſepulcrum apertus, omnis ſum potens.*
He hath bent his bow, and ſet me as a mark for the arrow.	Lam. 3 12.13.	*Adduco arcus ſuus, ſtatuoque ego ſagitta ſuus ut ſcopus.*
He hath cauſed the arrows of his *Quiver* to enter into my reins.		*Immitto in reni meus telum* Pharetra *ſuus.*

Rage

Raisons

Ram

Rasour

Rider

Raven

Ring

River

Rod

Rock

Roe

Ribs

Rage.

HE ſwalloweth the ground with fierceneſs and *Rage*, neither believeth he that it is the ſound of the trumpet. Job 39.24.

Caſt abroad the *Rage* of thy wrath, and behold every one that is proud, and abaſe him. Job 40.11.

If a wiſe man contendeth with a fooliſh man, whether he *Rage* or laugh there is no reſt. Prov. 29.9.

Raiſins.

And when David was a little paſt the top of the hill, behold Ziba, the ſervant of Mephiboſheth, met him with a couple of aſſes ſadled, and upon them two hundred loaves of bread, and an hundred bunches of *Raiſins*, and an hundred of ſummer fruits, and a bottle of wine. 2Sam. 16.1.

Furor.

IN Fremitus & *commotio fodio terra, neque conſiſto firmus, quum ſonus tuba edor.*

Diſpergo Indignatio *iræ tuus, & aſpicio quicquid ſum excelſus ac dejicio ille.*

Vir ſapiens ſi diſceptio cum vir ſtultus, ſive commoveor ſive rideo, nullus tamen ſum quies.

Uvæ paſſæ.

Et quum David tranſeo paululum præter vertex mons, ecce Tziba puer Mephiboſcheth venio obviam is, & par aſinus inſtratus qui impoſitus ſum ducenti panis, & centum Uva paſſa *centumque pomum, & uter vinum.*

Ram.

Ram.

I ſaw in a viſion, and I was by the River of Ulai, and behold there ſtood before the river a *Ram* which had two horns. Dan. 8.2,3, 4.

I ſaw the *Ram* puſhing weſtward, and northward, and ſouthward, ſo that no beaſt might ſtand before him, neither was there any that could deliver out of his hand.

Raſour.

Lo, thou ſhalt conceive and bear a Son, and no *Raſour* ſhall come on his head, for the child ſhall be a Nazarite unto God from the womb, and he ſhall begin to deliver Iſrael out of the hands of the Philiſtines. Judges 13.5.

The tongue deviſeth miſchief like a ſharp *Raſour*, working deceitfully. Pſalm 52.2.

Aries.

Video in viſio & ſum per fluentum Vlaij, & ecce, Aries *unus ſto ante fluentum bicornis.*

Video Aries *petens occidens, aquilo que, & meridses verſus, qui nullus beſtia obſiſto neque ullus eripio è manus is.*

Novacula.

Ecce tu concipio, & brevi pariturus ſum filius, ad qui caput nemo admoveo Novacula, *qui Nazareus Deus ſum puer ipſe inde ab uterus, & ipſa incipio ſervo Iſrael è manus Peliſchthæus.*

Erumna excogitatus depromo lingua tuus ſimilis ſum Novacula *acutus ô artifex dolus.*

Rider

Rider.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his *Rider* shall fall backward. Gen. 40.17.

Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his *Rider* hath he thrown into the sea. Exod. 15.1.

Raven.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made. Gen. 8.6,7.

And he sent forth a *Raven*, which went forth to and fro, until the waters were dried up from off the earth.

Sessor.

Sum Dan ut serpens juxta via, acontias juxta semita qui mordeo calx equus per qui decido Sessor *is retrorsum.*

Tunc cano Mosche filius Israel canticam iste Jehova, loquor, dicendo; Canto Jehova, eo quod admodum excelleo equus & Sessor is dejicio in mare.

Corvus.

Est autem exactus quadraginta dies, quum aperio Noach fenestra arca qui facio.

Et emitto Corvus: *qui indesinenter eo & redeo, usque dum exaresco aqua ex superficies terra.*

Ring

Ring.

But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a *Ring* on his hand, and ſhoes on his feet.

If there come unto your aſſembly a man with a gold *Ring*, in goodly apparrel; and there come in alſo a poor man in vile raiment.

And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place, *&c.*

River.

And the daughter of Pharaoh came down to waſh her ſelf at the *River*, and her maidens walked along by the *River* ſide, and when ſhe ſaw the Ark among the flags, ſhe ſent her maid to fetch it.

There is a *River*, the ſtreams whereof ſhall make glad the city of God.

Annulus.

Luke 15.22. *Dico vero pater ad ſervus ſuus, Profero ſtola ille præcipuus, & indue is, & induo* Annulus *in manus is, & ſolea in pes.*

James 2.2,3. *Si quis in cœtus veſter ingredior aureus geſtans* Annulus *veſtis ſplendidus, ingredior autem & pauper cum ſordidus veſtis,*

Et reſpicio ad is qui veſtis gero ſplendidus, & dico is, Tu ſedio hic pulchre, &c.

Flumen.

Exod. 2. 5. *Et deſcendo filia Pharoz lavo ſui ipſius ad* Rivus: *& puella is deambulo ſecundum* Rivus: *& quum video arca in medius alga mitto ancilla ſuus accipio is.*

Pſalm 46.4. Flumen *ſum* Rivus *is lætifico civitas Deus.*

Rod.

Thou ſhalt break them with a *Rod* of iron, thou ſhalt daſh them in pieces like a porters veſſel.

Pſalm 2. 9.

He that ſpareth his *Rod*, hateth his ſon, but he that loveth him chaſteneth him betimes.

Prov. 13.24

The *Rod* and reproof give wiſdom; but a child left to himſelf bringeth his mother to ſhame.

Prov. 29.15.

Rock.

There be three things which are too wonderful for me; yea four, which I know not:

Prov. 30.18, 19.

The way of an eagle in the air, the way of a ſerpent upon a *Rock*, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

Virga.

Confringo iſte Virga *ferreus, ut vas figlinus diſſipo is.*

Qui cohibeo Virga *ſuus, odit filius ſuus: qui autem amo is, tempeſtive procuro eruditio ni.*

Virga *& correctio do ſapientia, at puer permiſſus ſui pudefacio mater ſuus.*

Rupes.

Tres ſum occultus à ego imo quatuor hic non noſcere:

Via aquila in cælum, via ſerpens in Rupes, *via navis in altus more, & via vir in virgo.*

Roe.

Let her be as the loving hind, and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravish'd always with her love.

Prov. 5.19.

Deliver thy soul as a bird from the hand of the hunter, and as a bird from the hand of the fowler.

Prov. 6. 5.

Ribs.

Abner with the hinder end of the spear smote Asahel under the fifth *Rib* that the spear came out behind him; and he fell down there, and died in the same place.

2 Sam. 2.23.

And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him quietly, and smote him there under the fifth *Rib*, that he died; for the blood of Asahel his Brother.

2 Sam. 3.27.

Caprea.

Sum cerva amicissimus, & Rupicapra gratiosus, uber ipse uberat tu omnis tempus, in amor is erro jugiter.

Eripio tu ut Capra è manus venator, & sicut avis è manus auceps.

Costæ.

Percutio Hazael Abner stylus posteriori hasta ad quintus Costa, ita ut exiens hasta a tergum is cadoque ibi, & morior in idem locus.

Et quum revertor Abner ad Chebron seorsim duco is Joab intra porta, ut loquor cum is imprudens, percutio que is ibi quintus Costa adeo ut morior, propter sanguis Hazael frater is.

Sack
Saint
Salt
Scepter
Sword
Scorner
Servant
Sheepe
Shepherd
Shield
Shooe
Sloggard

Sack.

Then Joſeph commanded to fill their *Sacks* with corn, and to reſtore every mans money into his *Sack*.

Gen. 42.25 27.

And as one of them opened his *Sack* to give his aſs provender in the inn, he eſpied his mony, for behold it was in his *Sacks* mouth.

Saints.

I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

Which thing I alſo did in Jeruſalem, and many of the *Saints* did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt them.

Acts 26. 9, 10.

Saccus.

Tunc præcipiò Joſeph ut impleo inſtrumentum is commeatus reſtituendo inſuper pecunia ii quiſque in Saccus *ſuus.*

Et ut unus ille aperio Saccus *ſuus do pabulum aſinus ſuus in diverſorium, video pecunia ſuus, nam ecce ſum in os mantica ſuus.*

Sancti.

Equidem ſtatuo apud ego adverſus nomen ille Jeſus Nazaræus multus opportet ego contrarius facio.

Quod etiam facio Hieroſolymo, & multus Sanctus *ego carcer includo, à princeps ſacerdos poteſtas acceptus: & quum ab is interimor fero ſuffragium.*

Salt.

But Lots wife looked back from behind him, and she became a pillar of *Salt.* Gen. 19.26.

Can that which is unsavoury be eaten without *Salt*: or is there any taste in the white of an egg. Job 6.6.

Ye are the *Salt* of the earth; but if the *Salt* have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Mat. 5. 13.

Scepter.

There shall come a star out of Jacob, and a *Scepter* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Num. 24.17.

Thy throne, O God, is for ever and ever, the *Scepter* of thy kingdom is a right *Scepter.* Psalm 45.6.

Sal.

Sed quum intueor uxor Lot ulterius post is, statua Sal *effectus sum.*

An comedor insulsus absque Sal? *sum ne sapor in albumen vitellus?*

Tu sum Sal *terra, quod si* Sal *infatuatus sum, quo salior? ad nihil valeo amplius nisi ut abjicior foras & conculcor à quivis.*

Sceptrum.

Procedo stella ex Jahacobus, & exsurgo Sceptrum *ex Israel, qui frango latus Moabita, & destruo omnis is qui pone sum.*

Solium tuus, O Deus, in seculum, & sempiternum, Sceptrum *rectus sum* Sceptrum *regnum tuus.*

Sword.

Sword.

Be ye afraid of the *Sword*: for wrath bringeth the puniſhment of the *Sword*, that ye may know there is a judgment. Job 19 29.

There is that ſpeaketh like the piercings of a *Sword*: but the tongue of the wiſe is health. Prov. 12.18.

The *Sword* of the Lord is filled with blood, it is made fat with fatneſs. Iſa. 34 6.

Scorner.

A *Scorner* ſeeketh wiſdom, and findeth it not; but knowledge is eaſie unto him that underſtandeth. Prov. 14.6.

A *Scorner* loveth not one that reproveth him, neither will he go unto the wiſe. Prov. 15.12.

The thoughts of fooliſhneſs is ſin; and the *Scorner* is an abomination to men. Prov. 24.9.

Gladius.

Metuo tu à Gladius: *nam æſtus iræ excito iniquitas cruentus ut cognoſco qui ex juſſum.*

Sum qui pronuncio ſimilis transfodiens Gladius; *at lingua ſapiens ſalus ſum.*

Gladius *Jehova impleor ſanguis, pingue fio adeps.*

Deriſor.

Quæro Deriſor *ſapientia, & non invenio; ſcientia autem prudens facile ſum.*

Non diligit Deriſor *corripiens ſui, ſapiens non ad eo.*

Scelus ſtultus ſum damnabilis, abominandus vero quiſque Deriſor.

Servant.

He that troubleth his own houſe ſhall inherit the wind, and the fool ſhall be *Servant* to the wiſe of heart. Prov. 11.29.

The rich ruleth over the poor, and the borrower is ſervant to the lender. Prov. 22.11.

Accuſe not a *Servant* unto his maſter, leſt he curſe thee; and thou be found guilty. Prov. 30.10.

Sheep.

And Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand *Sheep*: and the princes gave to the congregation a thouſand bullocks and ten thouſand *Sheep*, and great numbers of prieſts ſanctified themſelves. 2.Chr. 30.24.

Servus.

Qui conturbo domus ſuus poſſideo ventus, & ſtultus Servus *efficior ſapiens animus.*

Dives in pauper dominari: & Servus *fio qui mutuari vir dans mutuum.*

Ne inſimulo Servus *apud dominus ſuus, ne maledico tu, & reus peragor.*

Oves.

Et Chizkijah rex Jehuda offero congregatio mille juvencus, & ſeptiesmille Pecus, *& princeps offero congregatio juvencus mille* Pecuſque *deciesmille: ſui vero ſanctifico ſacerdos copioſe.*

Shepherd.

Wo to the idol *Shepherd* that leaveth the flock, the ſword ſhall be upon his arm, and upon his right eye; his arm ſhall be clean driedup, and his right ey ſhall be utterly darkened. Zech. 11.17.

I am the good *Shepherd*, the good *Shepherd* giveth his life for his ſheep. John. 10.11, 14.

I am the good *Shepherd*, and know my ſheep, and am known of mine.

Shield.

Every word of God is pure, he is a *Shield* to them that put their truſt in him. Prov. 30.5.

Take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Eph. 13.16.

Above all, taking the *Shield* of faith, &c.

Paſtor.

Væ Paſtor *nihili qui derelinquo grex, gladius immineo brachium is, & oculus dexter is: brachium is prorſus a reſco, & oculus dexter is omnino caligo.*

Ego eſſe Paſtor *ille bonus, bonus* Paſtor *vita ſuus depono pro ovis.*

Ego eſſe Paſtor *ille bonus, & agnoſco meus, & agnoſci à meus.*

Clypeus.

Omnis ſermo Deus purgatus ſum, Scutum *ſum recipiens ſui ad ipſe.*

Aſſumo univerſus ille armatura Deus, ut poſſum obſiſto tempus adverſus, & omnis confectus ſto.

Supra omnis, aſſumptus Scutum *fides*, &c.

Shoe.

This was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things: a man plucked off his *Shoe*, and gave it to his neighbour, and this was a testimony in Israel. Ruth 4.7,8.

Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his *Shoe*.

Moab is my washpot, over Edom will I cast out my *Shoe*; Philistia triumph thou because of me. Psalm 60.8.

Sluggard.

Go to the ant, thou *Sluggard*, consider her ways, and be wise. Prov. 6. 6.

As vinegar to the teeth, and smoke to the eys, so is the *sluggard* to them that send him. Prov. 10.26.

The *sluggard* is wiser in his own conceit, than seven men that can render a reason. Prov. 26.16.

Calceus.

Hic autem antiquitus in Israel, obtineo in vindicæ & in permutio ad stabilio unusquisque res detrahe vir ille Calceus *suus & do proximus suus, & hic sum is res testimonium in Israel.*

Ergo dico vindex ille Bohaz, comparo tu extraho Calceus *suus.*

Moab pollubrum sum meus, supra Edomæa projicio Calceus *meus: contra ego Palestina clangens ago.*

Piger.

Abeo ad formica, O Piger; *aspicio via is, & sapio.*

Ut acetum dens, & velut fumus oculus, ita sum, Piger *mittens, ipse.*

Sapiens videor Piger *in imaginatio suus quam septem revocans ad ratio ipse.*

Table
Tent
Theefe
Throat
Tongue
Tree
Trumpet
Teeth
Tower
Teares
Tail
Thorn
123

Table.

BEhold the hand of him that betrayeth me, is with me on the *Table*. — Luke 22.21.

Prepare the *Table*, watch in the watch-tower, eat, drink: arise ye princes, and anoint the shield. — Isaiah 21.5.

Thou preparest a *Table* before me in the presence of mine enemys: thou anointest my head with oil, my cup runneth over. — Psalm 23.5.

Mensa.

ECce, *manus is qui ego prodeo, ego cum sum in* Mensa.

Instruo Mensa, *speculari speculator, comedo, bibo, surgo, O princeps, ungo scutum.*

Instruere coram ego Mensa *è regione hostis meus: delibutus reddo unguentum caput meus, poculum meus exuberare.*

Tent.

And Noah began to be an husband man, and he planted a vineyard. — Gen. 9. 21,22.

And he drank of the wine, and was drunken, and he was uncovered within his *Tent*.

And Moses spread abroad the *Tent* over the tabernacle, and put the covering of the *Tent* above upon it: as the Lord commanded Moses. — Exod. 40.19.

Tentorium.

Et cœpit Noach agricola sum plantoque vinea.

Et bibo de vinum ille & inebriari, & retegor in medium Tentorium *suus.*

Et expando Mosche Tentorium *in tabernaculum, & appono tegmen ipse* Tentorium *superne, quemadmodum præcipio Jehova Mosches.*

Thieves

Thieves.

If grape gatherers come to thee, would they not leave ſome gleaning grapes? if *Thieves* by night, they will deſtroy till they have enough. Jer. 49.9.

Be not deceived; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind; 1 Cor. 6.9,10

Nor *Thieves*, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhalt inherit the kingdom of God.

Throat.

When thou ſitteſt to eat with a ruler, conſider diligently what is before thee. Prov. 23.1,2

And put a knife to thy *Throat*, if thou be a man given to appetite. Rom. 3.13.

Their *Throat* is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of aſps is under their lips.

Latrones.

Si vindemiator advenire tu, nonne relinquere racemus? ſi Fur *noctu, perdere qui ſatis eſſe ipſe.*

Ne errare: neque ſcortator, neque idololatra, neque mœchus, neque molis, neque qui concumbo cum maſculus;

Neque Fur, *neque avarus, neque ebrioſus, neque conviciator, neque rapax, regnum Deus hæreditas poſſideo.*

Guttur.

Quando ſedeo ad veſcor cum dominans, diligenter conſiderare quis propoſiturus ſum tu.

Alioquin indere cultellus Faux *tuus, ſi præditus appetentia eſſe.*

Sepulcrum apertus ſum Guttur *is, lingua ſuus ad dolus utor, venenum aſpis ſum ſub labium is.*

Tongue.

Tongue.

The *Tongue* of the juſt is as choice ſilver: the heart of the wicked is little worth. Prov. 10.20.

The mouth of the juſt bringeth forth wiſdom, but the froward *Tongue* ſhall be cut out. 31.

A wicked doer giveth heed to falſe lips, and a liar giveth ear to a naughty *Tongue*. Prov. 17.4.

A wholeſom *Tongue* is a tree of life, but perverſeneſs therein is a breach in the ſpirit. Prov. 15.4.

Lingua.

Velut argentum lectiſſimus ſum Lingua *juſtus, animus improbus per parvus ſum.*

Os juſtus profero ſapientia: Lingua *vero perverſitas reciſſus ſum.*

Maleficus attendo ad ſermo moleſtas, fallax autem adverto ad Lingua *ærumnoſus.*

Curatio Lingua *arbor vita ſum perverſitas autem ex is, ſum confractio in ſpiritus.*

Tree.

And when the woman ſaw that the tree was good for food, & that it was pleaſant to the eys, and a *Tree* to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo unto her husband with her and he did eat. Gen. 3. 6.

Arbor.

Quum ergo video mulier bonus ſum fructus Arbor *ille in cibus, & gratiſſimus ſum oculus, ac deſiderabilis ſum* Arbor *ad habendus intelligentia, accipio de fructus is & comedo, etiamque do comedendus vir ſuus ſui cum qui comedo.*

Trumpet.

Cry aloud, ſpare not, lift up thy voice like a *Trumpet*, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins. Iſa. 58. 1.

And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning, and the Lord God ſhall blow the *Trumpet*, and ſhall go with whirl-winds of the ſouth. Zach. 9. 14.

Teeth.

Ariſe, O Lord, ſave me O my God; for thou haſt ſmitten all mine enemys upon the cheek-bone, thou haſt broken the *Teeth* of the ungodly. Pſalm. 3. 7.

There is a generation whoſe *Teeth* are as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men. Prov. 30. 14.

Tuba.

Exclamare guttur, nec cohibeo, tanquam buccina *extollo vox tuus, & indicare populus meus defectio ipſe, & domus Jahakob peccatum ipſe.*

Et Jehova contra is conſpicuus ſum prodiens velut fulgur ſagitta is, & Dominus Jehova Buccina *clango, & progredior procella meridianus.*

Dentes.

Surgo Jehova, facio ſalvus ego Deus meus percutio enim omnis inimicus meus ſuper maxilla; Dens *improbus confringo.*

Generatio ſum qui Dens *ſum ſicut Gladius, & molaris ſicut culter, ad conſumo pauper è terra, & egens ab homo.*

Tower.

The name of the Lord is a ſtrong *Tower*, the righteous runneth into it and is ſafe. Prov. 18.10.

Thy neck is like the *Tower* of David, builded for an armory, whereon there hang a thouſand Bucklers, all ſhields of mighty men. Cant. 4. 4.

Tears.

My friends ſcorn me, but myne eye poureth forth *Tears* unto God. Job 16.20.

I am weary with my groaning, all the night make I my bed to ſwim, I water my couch with my *Tears*. Pſalm 6. 6.

My *Tears* have been my meat day and night, while they continually ſay unto me, Where is thy God? Pſalm 42.3.

Turris.

Turris *robuſtus ſum nomen Jehova quo accurrens juſtus, in editio collocari.*

Similis Turris *David ſum collum tuus, ædificatus ad armarium, de qui milleni ſcutum pendeo omnis umbo potens.*

Lacrymæ.

In ludibrium traduco ego amicus meus: apud Deus ſtillo oculus meus.

Defatigari in gemitus meus facio ut nato totus nox lectus meus: Lacryma *meus ſponda meus liquefacere.*

Sum ego Lacryma *meus cibus interdiu & noctu; dum dico ego quotidie, Ubi ſum Deus tuus?*

Tail.

Tail.

And Sampſon went and caught three hundred foxes, and took fire-brands, and turned *Tail* to *Tail*, and put a fire-brand in the midſt between two *Tails.* Judg. 15.4.

Behold a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads. Rev. 12.13, 4.

And his *Tail* drew the third part of the ſtars of heaven.

Thorn.

Canſt thou draw out Leviathan with a hook, or his tongue with a cord which thou letteſt down? Job 41 1, 2.

Canſt thou put a hook into his noſe, or bore his jaw through with a *Thorn*? Prov. 26.9.

As a *Thorn* goeth up into the hand of a drunkard, ſo is a parable in the mouth of fools.

Cauda.

Et abire Schamſon, cæpioque trecenti vulpes; & accipio faſcis, obverto que cauda unus ad alter, & pono fax in medium inter bini Cauda.

Ecce, draco magnus rufus, habens caput ſeptem, & cornu decem, & in caput ſuus diadema ſeptem:

Et Cauda *ſi trahe tertius pars ſtella cœlum.*

Spina.

An extraho Balæna hamus: aut funis qui demergo lingua is.

An appono juncus naſus is, aut Spina *perforare maxilla is?*

Ut Spina *venio in manus ebrius, ita ſum ſententia in os ſtolidus.*

Vagabond
Vail
Vanity
Vertue
Victorie
Vine
Vinegar
Vision
Viper
Voice
Vomit
Vulture
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Vagabond.

WHen thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength, a fugative and a *Vagabond* ſhalt thou be in the earth. Gen. 4.12.

Let his children be continually *Vagabonds*, and beg. Pſalm 109. 10.

Vail.

The watchmen that went about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my *Vail* from me. Cant. 5. 7.

Jeſus when he had cried again with a loud voice, yielded up thē ghoſt. Matt. 27.50, 51.

And behold the *Vail* of the temple was rent in twain, from the top to the bottom.

Vagus.

QVum humus colo, ne pergo edo vis ſuus tu, vagus *& infeſtus agitatio ſum in terra.*

Sum filius ille indeſinenter Vagans, *& mendicare.*

Velum.

Cuſtos qui obeo civitas ego invenio, percutio ego, vulnerare ego; aufero Carbaſus *meus à ego cuſtos murus.*

Et Jeſus quum rurſum clamo vox magnus emitto ſpiritus.

Et ecce Velum *templum ſcindor in duo pars à ſummum uſque ad imus.*

Va-

Vanity.

Behold thou haſt made my days as an hands breadth, and mine age is as nothing before thee: verily every man at his beſt eſtate is altogether *Vanity.* Pſalm 39.5.

He that ſoweth iniquity ſhall reap *Vanity*, and the rod of his anger ſhall fail. Prov. 22. 8.

Vanity of *Vanities* ſaith the preacher, *Vanity* of *Vanities* all is *Vanity.* Eccle. 1. 2.

Vertue.

And the whole multitude ſought to touch Jeſus; for there went *Vertue* out of him, and healed them all. Luke 6.19.

And Jeſus ſaid, Some body hath touched me, for I perceive that *Vertue* is gone out of me. Luke 8.46.

And to your faith, *Vertue*; and to *Vertue* knowledge. 2Pet. 1. 5.

Vanitas.

Ecce palmaris diſpono dies meus, & tempus meus, ut nihil ſum coram tu: profecto omnimodus vanitas omnis homo ſum.

Qui ſemino iniquitas mobo Moleſtia; *& virga furor ſuus deficio.*

Vanitas Vanitas, *inquio eccleſiaſtes*, Vanitas Vanitas *omnis ſum* Vanitas.

Virtus.

Et tota turba ſtudeo is tango: quia Vis *ab is prodeo & ſanare omnis.*

Et dico Jeſus, Tango ego aliquis, nam ego cognoſcere Virtus *à ego prodeo.*

Adjicio fides veſter Virtus, Virtus *vero notitia.*

Victory.

Thine, O Lord, is the greatneſs, and the power, and the glory, and the *Victory*, and the majeſty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 1 Chr. 29.11.

O death where is thy ſting! O grave where is thy *Victory!* 1 Cor. 15.55.

The ſting of death is ſin, and the ſtrength of ſin is the Law. 56.

Vine.

And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold a *Vine* was before me; Gen. 40.9,

And in the *Vine* were three branches; and it was as though it budded, and her bloſſoms ſhot forth, and the clusters thereof brought forth ripe grapes. 10.

Victoria.

Tuus ſum, O Jehova, magnitudo, & potentia, & gloria, & æternitas, ac majeſtas, imo omnis in cœlum & in terra: tuus ſum Jehova regnum, ut qui tu extollo ſupra omnis in caput.

Ubi tuus, O mors, aculeus! ubi tuus, O ſepulcrum Victoria!

Aculeus mors ſum peccatum, vis autem peccati lex.

Vitis.

Et narrare præfectus à poculum ſomnium ſuus Joſephus, & dico is, In ſomnium, ecce, Vitis *coram ego ſum;*

Et in Vitis *tres ſum palmes: is tum quaſi germinare; erumpo flos is, maturus botrus is profero uva.*

Vinegar.

As *Vinegar* to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. 10.26.

As he that taketh away a garment in cold weather, and as *Vinegar* upon nitre; so is he that singeth songs to an heavy heart.

Prov. 25.20

Vision.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the *Vision* of the Almighty, falling into a trance, but having his eyes open.

Num. 24.15. 16.

Where there is no *Vision*, the people perish; but he that keepeth the law, happy is he.

Prov. 25.20.

Acetum.

Ut Acetum *dens, & velut fumus oculus, ita sum piger is qui mitto is.*

Prov. 10.26.

Ut qui impono sui vestis tempus frigus, aut Acetum *nitrum; ita sum qui cano canticum apud animus male affectus.*

Prov. 25.20

Visio.

Et prefero sententia suus, & dico, Bilham filius Behor dico, dictum vir appertus oculus.

Num. 24.15. 16.

Dico qui audio sermo Deus, & nosco notio excelsus, qui Visio *omnipotens video, excidens, sed retectus oculus.*

Ubi non sum Visio, *nudari populus: qui autem observare lex, O beatus ille.*

Prov. 25.20.

Viper.

And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a *Viper* out of the heat, and faſtned on his hand. Acts 28.3.

O generation of *Vipers*, how can ye, being evil, ſpeak good things? For out of the heart the mouth ſpeaketh. Matth 12.34.

Voice.

And Jacob went near unto Iſaac his father, & he felt him, and ſaid unto him, the *Voice* is Jacobs *Voice*, but the hands are the hands of Eſau. Gen. 27.22.

I will cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the *Voice* of mirth, and the *Voice* of gladneſs, the *Voice* of the bridegroom, and the *Voice* of the bride: for the Land ſhall be deſolate. Jer. 7. 34.

Vipera.

Quum converro Paulus nonnihil ſarmentum, & impono in pyra, prodire Vipera *e calore, arripioque in manus.*

Progenies Vipera, *quomodo poſſim bonus loquor quum ſim malus? nam ex redundantia cordis loqui.*

Vox.

Et accedo Jahakob ad Iitzchakum pater ſuus, & palpo is, & dico, Vox Vox *ſum Jahakobus, at manus ſum manus Heſaus.*

Et facio & ceſſo ex civitate Jehudæ & ex plateis Hieruſolymæ Vox *gaudium, & Vox lætitiæ, Vox ſponſus, & Vox ſponſa, nam vaſtatio ſum hic terra.*

Vomit.

The morſel which thou haſt eaten, thou ſhalt *Vomit* up, and loſe thy ſweet words. Prov. 23.8.

As a dog returneth to his *Vomit*, ſo a fool returneth to his folly. Prov. 26.11.

Vomitus.

Baccea qui comedere, Evomo, & corrumpere reſtitus amœnuſſimus.

Ut canis redire ad Vomitus ſuus, ita ſtolidus iterare ſtultitia ſuus.

Vulture.

There is a path which no fowl knoweth, and which the *Vultures* eye hath not ſeen. Job 28.7.

There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the *Vultures* alſo be gathered every one to her mate. Iſai. 34.15.

Vultur.

Sum ſemita qui non noſco volucris, neque contuor oculus Cornix.

Ibi nidificare merula, & pono quumque erumpo colligo ad umbra ſuus: tantum ibi congregari Milvus *alter cum alter.*

Wafers
Wall
Warr
Washing
Watch-man
Water
Wax
Woman
Wedding
Weeping
Window
Wolf

Wafers.

AND the houſe of Iſrael called the name of the bread Manna: and it was like coriander-ſeed, white; and the taſt of it was like *Wafers* made with honey. Exod. 16.31.

And out of the basket of unleavened bread that was before the Lord, Moſes took one unleavened cake, and a cake of oyled bread, and one *Wafer*. Levit. 9.26.

Wall.

Joſeph is a fruitful bough, even a fruitful bough by a well, whoſe branches run over the *Wall*. Gen. 49.22.

The rich mans wealth is his ſtrong city, and an high *Wall* in his own conceit. Prov. 18.11.

The ſtone ſhall cry out of the *Wall*, and the beam out of the timber ſhall anſwer it. Hab. 2.11.

Lagana.

ET *vocare domus Iſrael nomen panis Manna; & ſum quaſi ſemen coriandrum albus, & ejus ſapor ſum velut* Epichytus *ex mel.*

Et de caniſtrum azymus qui ſum coram Jehova, Moſche accipio collyra unus azymus & collyra panis cum oleum unctus, & Laganum *unus.*

Paries.

Ramus fœcundus ſum Jeſephus, ramus fœcundus ſecus fons: duo ramus ſuus procedo ultra Murus.

Subſtantia dives ſum urbs munitus is, & Murus *editus in cogitatio ipſe.*

Lapis è Paries *exclamare, & nodus è lignum teſtificare iſte.*

War.

God ſhall deliver thee in ſix troubles: yea in ſeven there ſhall no evil touch thee. Job 5. 19.20.

In famine he ſhall redeem thee from death, and in *War* from the power of the ſword.

Every purpoſe is eſtabliſhed by Counſel; and with good advice make *War.* Prov. 20.18.

Waſhing.

The Phariſees and all the Jews, except they waſh their hands oft, eat not; holding the tradition of the elders. Mark 7.3,4.

And when they come from the market, except they waſh they eat not. And many other things there be, which they have received to hold, as the *Waſhing* of cups and pots, brazen veſſels, and of tables.

Bellum.

In ſex anguſtia liberare tu Deus; etiam in ſeptem non attingo tu malum.

In fames redimo tu à mors, & in Bellum *à manus armatus.*

Cogitatio in conſilium confirmari, & prudens conſilium gero Bellum.

Lotio.

Phariſæus & omnis Judæus niſi pugno lavo manus, non edo, tenens traditio ſenior.

Et quum à forum venio, niſi lavare, non edo. Et alius multus ſum qui accipio tenendus, nempe Lotio *poculum & ſextarius, & æramentum, & lectus.*

Watchman.

And David ſat between the two gates; and the *Watchman* went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold a man running alone. 2Sam. 18.24. 25.

And the *Watchman* cried, and told the king; and the king ſaid, If he be alone, there is tidings in his Mouth; and he came apace, and drew near.

Speculator.

Et conſedeo David inter duo porta; & eo ſpeculator in tectum porta ad murus, qui ſublatus oculus ſuus, video quod ecce quidam accurro ſolus.

Et inclamare Speculator, *& indicare rex; & dico rex, ſi ſolus ſum nuncius ſum in os is: & indeſinenter venio & appropinquare.*

Water.

The beginning of ſtrife is as when one letteth out *Water*; therefore leave of contention. Prov. 17.14.

As in *Water* face anſwereth to face, ſo the heart of man to man. Prov. 27.19.

Mine eye runneth down with *Water* becauſe the comforter that ſhould relieve my ſoul is far from me. Lam. 1.16.

Aqua.

Caput contentio ſum quum laxare aliquis Aqua, *ideo contentio deſertare.*

Ut in Aqua *facies facies obverſari, ita animus homo unus alter.*

Ex oculus meus deſcendo Aqua, *quia longe abſum à ego conſolator qui reficio ego.*

Wax.

I am poured out like Water, and all my bones are out of Joynt; my heart is like *Wax*, it is melted in the midſt of my bowels. Pſalm 22.14.

The Hills melted like *Wax*, at the preſence of the Lord, at the preſence of the Lord of the whole earth. Pſalm 97.5.

Cera.

Sicut aqua effundo, & diſparare ſui omnis os meus: ſum cor meus ſimilis Cera *liqueſco in viſcus meus.*

Mons & Cera *liqueſio à preſentia Jehova, à preſentia Dominus totus terra.*

Woman.

By means of a whoriſh *Woman* a man is brought to a piece of bread: and the adultereſs will hunt for the precious life. Prov. 6.26.

A vertuous *Woman* is a crown to her husband: but ſhe that maketh aſhamed is as rottenneſs in his bones. Prov. 12.4.

Who can find a vertuous *Woman*? for her price is far above rubies. Prov. 31.10.

Mulier.

Propter Mulier *meretrix, devenio homo uſque ad fruſtum panis: & uxor vir junctus anima pretioſus venari.*

Uxor *ſtrenuus corona ſum maritus ſuus; ſed tanquam putredo in os is ſum is qui pudefacio.*

Fœmina *ſtrenuus quis invenio? longe ſupero enim carbunculus pretium ii.*

Wedding.

Let your loins be girded about, and your lights burning. Luke 21.35, 36.

And ye your ſelves like men that wait for their Lord, when he will return from the *Wedding*, that when he commeth and knocketh, they may open unto him immediately.

Weeping.

Weeping may indure for a night, but joy cometh in the morning. Pſalm 30.5.

My face is foul with *Weeping*: and on my eye-lids is the ſhadow of death. Job 16.16.

In the ſtreets they ſhall gird themſelves with ſack-cloth: on the tops of their houſes and in their ſtreets, every one ſhall howl, *Weeping* abundantly. Iſa. 15.3.

Nuptiæ.

Sum lumbus veſter ſuccinctus, & veſter lucerna ardens.

Et ſimilis ſum tu homo qui expectare quando Dominus ſuus regreſſurus ſum à Nuptiis, *ut quum venio ac pulſare, ſtatim aperio is.*

Lugens.

Veſper diverſari Fletus, *ſed mane adſum cantus.*

Facies meus lutulentus efficior præ Fletus: *& palpebra meus ſum umbra lethalis.*

In platea accingor cilicium: ſuper tectum is, & in platea is quiſque ejulare, deſcenſurus cum Fletus *ſuus.*

Window.

In Damaſcus the governour under Aretas the king, kept the city of the Damaſcens with a gariſon, deſirous to apprehend me.

2 Cor. 11.31. 33.

And through a *Window* in a basket was I let down by the wall, and eſcaped his hands.

Wolf.

Benjamin ſhall raven as a *Wolf*: in the morning he ſhal devour the prey and at night he ſhall divide the ſpoil.

Gen. 49.27.

The *Wolf* and the Lamb ſhall feed together, and the lion ſhall eat ſtraw, like the bullock, and duſt ſhall be the ſerpents meat.

Iſa. 65. 25.

Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening *Wolves*.

Matth 7.15.

Feneſtra.

Damaſcus Ethnarcha, nomen Aretas rex, præſidium teneo Damaſcenus urbs, cupiens ego prehendo.

Et per Feneſtria *in corbis, demittor per mœnia, & is manus effugere.*

Lupus.

Benjamin Lupus *qui diſcerpo: mane comedo præda, & ad veſpera divido ſpolium.*

Lupus *& agnus paſcor una, & leo ut bos comedo ſtramen, ſerpens autem pulvis ſum cibus.*

Caveo à pſeudopropheta qui venio ad tu cum veſtimentum ovis, ſed intrinſecus ſum Lupus *rapax.*

Yarne	Yoke	Young Ass
Young Bullock	Young Eagle	Young Pigeons
Young Ravens	Young Virgins	Youth
Youths		144

Yarn.

AND Solomon had horſes brought out of Egypt, and linen *Yarn*; the kings merchants received the linen *Yarn* at a price. 2Cor. 1.16.

Yoke.

Come unto me all ye that labour and are heavy laden, and I will give you reſt. Matt. 11.28, 29, 30.

Take my *Yoke* upon you, and learn of me; for I am meek and lowly in heart, and ye ſhall find reſt to your ſouls:

For my *Yoke* is eaſy and my burthen is light.

Let as many Servants as are under the *Yoke*, count their own maſters worthy of all honour, that the name of God and his Doctrine be not blaſphemed. 1 Tim. 6. 1.

Netum.

ET *vectigal equus ex Egyptus qui ſum Schelomo, id eſt,* Netum, *mercator rex* Netum *accipio pro pretium.*

Jugum.

Venire ad ego omnis qui fatigare & oneratus, & ego facere ut requieſco.

Attollo Jugum *meus in tu, & diſco à ego, mitis eſſe enim, & humilis cor: & invenio requies anima veſter.*

Jugum *enim meus facilis ſum & onus meus levis ſum.*

Quicunque ſub Jugum *ſum ſervus, ſuus dominus omnis honor dignus duco ne Deus nomen & doctrina blaſphemari.*

Yong Asses.

The burthen of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper, and fiery flying serpent, they will carry their riches upon the shoulders of *Yong Asses*, & ther treasures upon the bunches of camels, to a people that shall not profit them. Isaiah 30.6.

And Jesus when he had found a *Young Ass*, sat thereon. John 12.14.

Yong Bullocks.

And in the beginnings of your months, ye shall offer a burnt offering unto the Lord, two *Yong Bullocks*, and one ram, seven lambs of the first year without spot. Num. 28.11.

Asselli.

Onus jumentum australis, in terra oppressio & angustia, ex qui immanis juveniſque leo, vipera, & præster volans prodituru sum deporto humerus Asinus *opes suus, & gibbus camelus thesaurus suus ad populus qui non prosum.*

Et quum invenio Jesus Asellus *insedeo is.*

Juvenci Subrumi.

Et in initium mensis vester, offero holocaustum Jehova, Juvencus Subrumus *binis, & aries unus, agnus anniculus septem integer.*

Yong Eagles.

The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the valley ſhall pick it out, and the *Yong Eagles* ſhall eat it.

Prov. 30.17.

Juvenes Aquilæ.

Oculus qui ſubſanno pater, aut ſperno obedientia mater, hic effodio corvus vallis, & comedio is Juvenes Aquila.

Yong Pigeons.

If the burnt ſacriſice for his offering to the Lord be of fowls, then he ſhall bring his offering of turtle doves, or of *Yong Pigeons.*

Levi. 1.14.

Pullæ Columbæ.

Sin autem ex aliquis volucris holocauſtum oblatio ſuus offero Jehova, tum offerro è turtur aut è Pullus Columba *oblatio ſuus.*

(As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord.)

Luke 2.23.

Prout ſcriptus ſum in lex Dominus, omnis maſculus primogenitus, ſanctus dominus vocatus ſum.

And to offer a ſacrifice according to that which is ſaid in the Law of the Lord, a pair of turtle doves, or two *Yong Pigeons.*

24.

Et ut dare oblatio ſecundus is qui dictus ſum in lex Dominus, par turtur, aut duo Pullus Columba.

Yong Ravens.

Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.

Who covereth the heaven With clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains:

He giveth to the beast his food, and to the *Yong Ravens* Which cry.

Psalm 147.7, 8,9.

Pulli Corvorum.

Acclamare Jehova gratiarum actio, psallo Deus noster cithara:

Qui obtego cælum nubes, quo comparo terra pluvia, qui facio ut profero mons fœnum.

Do jumentum cibus suus, & Pullus Corvorum *qui crocitare.*

Yong Virgins.

And they found among the inhabitants of Jabesh Gilead, four hundred *Yong Virgins* that had known no man by lying with any male: and they brought them to the camp to Shiloh, which is in the Land of Canaan.

Judg. 21.12.

Puellæ Virgines.

Et invenio ex habitabor Jabesch Gilhad, quadringenti Puella Virgo *quæ non fum expertus vir concubitus mas, adduco que is Schiluntem ad castra qui sum in terra Cenahan.*

Youth.

Youth.

And Saul ſaid to David, Thou art not able to go againſt this Philiſtine, to fight with him: for thou art but a *Youth*, and he a man of war from his *Youth*. 1 Sam. 17.33.

Rejoyce, O young man, in thy *Youth*; and let thy heart chear thee in the days of thy *Youth*, and walk in the ways of thy heart, and in the ſight of thine eyes. but know thou, that for all theſe things God will bring thee into Judgment. Eccle. 11.9.

Youths.

At the window of my houſe, I looked through my caſement,
And beheld among the ſimple ones, I diſcerned among the *Youths* a young man void of underſtanding. Prov. 7.6,7.

Puer.

Et dico Schaul David, Non prevaleo eundo ab Peliſchthæus iſte, pugno cum is: Puer *enim ſum, & ipſe vir bellicoſus à* Pueritia *ſuus.*

Lætor juvenis in Juventa *tuus, & exhilaro tu animus tuus dies* Juventus *tuus, & pergo in via animus tuus, & aſpectus oculus tuus: ſed cognoſco, ut propter omnis hic adduco tu Deus ipſe in Judicium.*

Juvenes.

Per feneſtra domus meus, ex feneſtella proſpicere,
Et video inter fatuus, animadverto inter filius, Puer *demens.*

Zechariah

Zacheus

Zadok

Zilpah

Zimri

Zerah

Zephaniah

Zipporah

Zion

Zibah

Zoar

Zobah

Zechariah.

AND *Zechariah* the ſon of Meſhelemiah, was Porter of the door of the tabernacle of the congregation. 1 Chr. 6.21.

And Jehoſaphat in the third year of his reign, ſent to his princes, even to Benhail, and to Obadiah, and to *Zechariah*, and to Nathaneel, and to Michaiah, to teach in the cities of Judah. 2 Chr. 17.7.

Zaccheus.

And Jeſus entred and paſſed through Jericho: Luke 19.1,

And behold, there was a man named *Zacheus*, which was the chief among the Publicans, and he was rich. 2,3.

And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature.

Zecharia.

ET Zacharia *filius Meſchelemia janitor ſum oſtium ad tentorium conventus.*

Et Jehoſchaphat annus tertius ex qui regno cœpit, mitto præfectus ſuus, cum Ben-chajil, & cum Hobadia, & cum Zecharia *& cum Nathaneel, & cum Micajah, ad doceo in civitas Jehuda.*

Zacchæus.

Jeſus autem ingreſſus Jericho tranſirre:

Et ecce quidam ſum, nomen vocatus Zacchæus, *qui magiſter ſum publicanus, & is dives ſum.*

Studio que video quis ſum Jeſus; nec poſſum præ turba, quia ſtatura parvus ſum.

Zadock.

And *Zadock* the ſon of Ahitub, and Ahimelech the ſon of Abiathar were the prieſts, and Serajah was the ſcribe. 2Sam. 8.17.

And Shevah was ſcribe, and *Zadock* and Abiathar were the prieſts. 2Sam. 20.25.

And Benaiah the ſon of Jehojada was over the hoſt, and *Zadock* and Abiathar were the prieſts. 1 King 4. 4.

Zilpah.

And Laban gave unto his daughter Leah, *Zilpah* her maid for an handmaid. Gen. 29.24.

When Leah ſaw that ſhe had left bearing, ſhe took *Zilpah* her maid, and gave her to Jacob to wife. Gen. 30.9, 10.

And *Zilpah*, Leahs maid, bare Jacob a ſon.

Tzadock.

Et Tzadock *filius Achitub, ac Achimelech filius Ebiathar ſum ſacerdos Seraja autem ſcriba.*

Et Scheja ſum ſcriba: Tzadock, *vero & Ebiathar ſacerdos.*

Et Benaja filius Jehojada prefectus militia ſum Tzadock *vero & Ebiathar ſacerdos.*

Zilpa.

Et do ille Laban Zilpa *ancilla ſuus ut ſum Lea filia ſuus ancilla.*

Videns autem Lea, ſui deſiſto pario, accipio Zilpa *ancilla ſuus, & do is Jahakob pro uxor.*

Pario que Zilpa *ancilla Lea, Jahakob filius.*

Zimri.

The name of the Iſraelite that was ſlain, even with the Midianitiſh woman, was *Zimri* the ſon of Salu, a prince of a chief houſe among the Simeonites.

Num. 25.14.

Zimri.

Nomen Iſraelita illę, percuſſus qui percutior cum ille Midianitis ſum Zimri *filius Sallu; Princeps paternus familia ex Schimmonita.*

Zerah.

Aſa had an army of men that bare targets and ſpears out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand, all theſe were mighty men of valour.

And there came out againſt them *Zerah* the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah.

Chr. 14.8,9

Zerach.

Sum Aſa copiæ ferens clipeus & ſpiculum; è Jehuda trecenti mille & è Benjamin ferens ſcutum & tendens arcus ducenti & octoginta mille omnis hic valens robur.

Et prodeo contra is, Zerach *Æthiops cum copiæ decies centies mille, & currus ter centies; venio que Mareſcha uſque.*

Zephaniah.

And Zedekiah the King ſent Jehucal the ſon of Shelemiah, and *Zephaniah*, the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us.

Zipporah.

And Moſes was content to dwell with Jethro, and he gave Moſes *Zipporah* his daughter.

When Jethro the Prieſt of Midian, Moſes father in law, heard of all that God had done for Moſes, and for Iſrael his people, and that the Lord had brought Iſrael out of Egypt.

Then Jethro, Moſes father in law, took *Zipporah* Moſes wife after he had ſent her back.

Tzephania.

Jer. 37.3. *Et mitto rex Tzidkijah, Jehucal filius Schelemia, & Tzephania filius Mahaſeja ſacerdos ad Jeermeja propheta, dicens, Orare nunc pro ego Jehova Deus noſter.*

Tzippora.

Exod. 2.21. *Et acquieſco Moſche ut manire cum Jithro, & do Moſche* Tzippora *filia ſuus.*

Exod. 18.1,2 *Quum audio Jithro præſer Midianita ſocer Moſche, quicunque facio Deus Moſche & Iſrael populus ſuus educo Jehova Iſrael ex Ægyptus.*

Tunc aſſumo Jithro ſocer Moſche, Tzippora *uxor Moſche poſtquam remitto ii.*

Zion.

Graet is the Lord, and greatly to be praiſed in the City of our God, in the Mountain of his holineſs.

Pſalm 48.1,2

Beautiful for ſituation, the joy of the whole earth is mount *Zion.*

Remember thy congregation which thou haſt purchaſed of old: the rod of thine inheritance which thou haſt redeemed, this mount *Zion*, wherein thou haſt dwelt.

Pſalm 74.2.

Ziba.

And there was of the houſe of Saul, a ſervant whoſe name was *Ziba*: and when they had called him unto David, the king ſaid unto him, Art thou *Ziba*? and he ſaid, Thy ſervant is he.

2Sam. 9.23.

And the king ſaid, Is there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him.

Tzijon.

Magnus ſum Jehova & laudatus valde, in civitas Deus noſter, mons ſanctitas is.

Ornamentum tractus gaudium totus terra ſum mons Tzijon.

Recordari cœtus tuus tu acquiro antea: vendico tribus poſſeſſio tuus mons Tzijon *hic ſum in qui habitare.*

Tziba.

Et ſum ſervus familia Schaul, nomen Tziba, *& quum vocare is ad David, dico is rex, Tunc ſum* Tziba *? & dico eſſe, Servus tuus.*

Et dico rex, An nullus amplius ſuper ſum familia Schaul, erga qui exercco benignitas Deus ?

Zoar.

And Lot went up out of *Zoar*, and dwelt in the mountain, and his two Daughters with him, for he feared to dwell in *Zoar*; and he dwelt in a cave, he and his two daughters.

Gen. 19.30.

My heart ſhall cry out for Moab, his fugitives ſhall flee unto *Zoar*, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up.

Iſa. 15.5.

Zobah.

And when the Syrians of Damaſcus came to ſuccour Hadadezer king of *Zobah*, David ſlew of the Syrians two and twenty thouſand men.

2Sam. 8. 5.

Tzoar.

Et aſcendo Lot Tzoar *conſedeo que in mons, & duo filia is cum is (metuo enim habito* Tzoar*) & conſedeo in ſpecula. ipſe cum duo filia ſuus.*

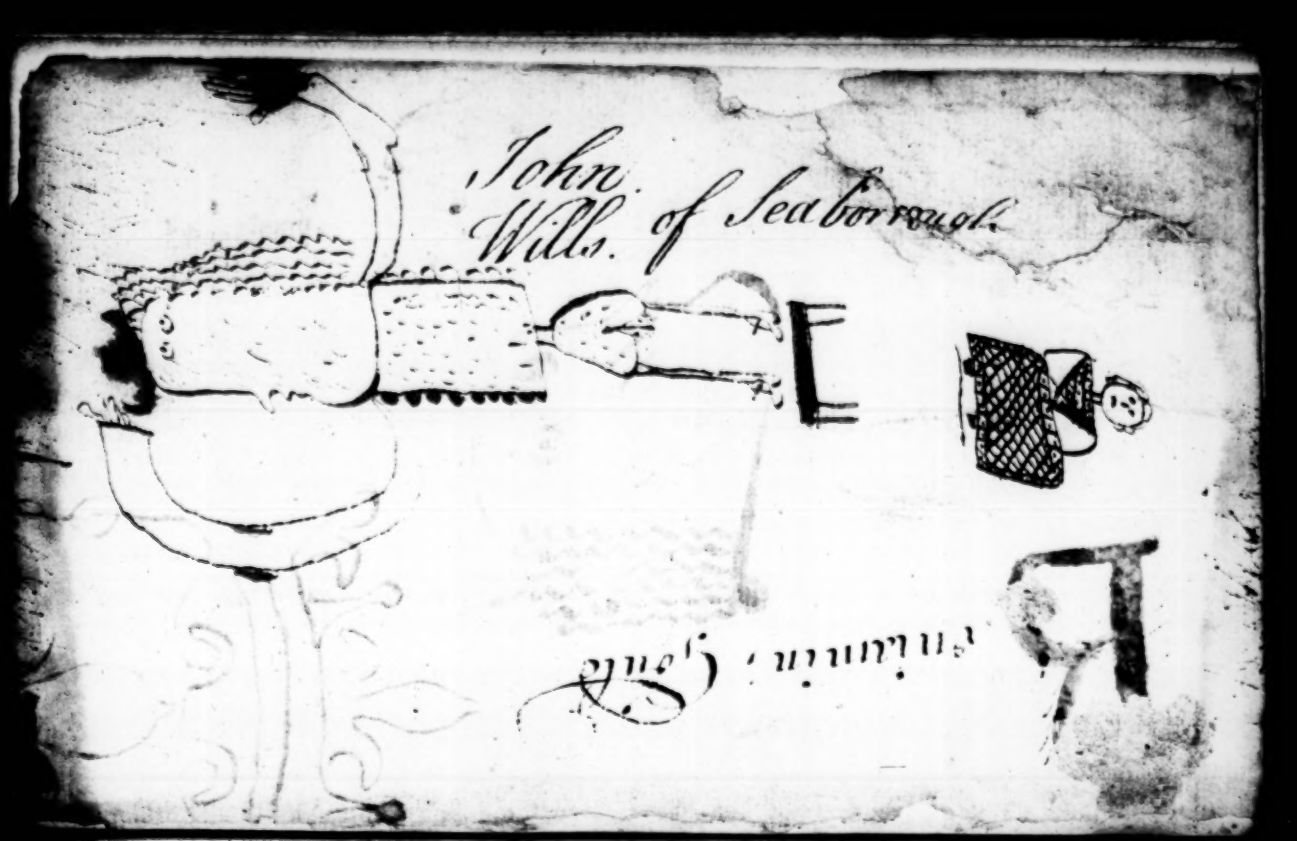
Animus meus Moabus inclamare, clauſura is, Tzoar *uſque quaſi vitula trimus: quoniam per clivus Luchith cum fletus aſcendo.*

Tzoba.

Et quum venio Syrus Damaſcenus ad juvo Hadadhezer rex Tzoba *percutio David è Syrus viginti duo mille vir.*

THE END.

FINIS.


John
Wills. of Seaborough